

ORIGIN OF THE SOUTHIST VICARIATE OF KOTTAYAM

ACTS AND FACTS

**Paul Pallath
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GENERAL INTRODUCTION

Pope Benedict XVI in his book, *Light of the World: The Pope, the Church and the Signs of the Times*, affirms that “the truth, combined with love rightly understood, is the number-one value”.¹ While speaking about the dictatorship of relativism the Pope reiterates: “the humility to recognize the truth and to accept it as a standard has to be relearned and practiced again”.²

As the Pope clearly accentuated the search for truth is always meritorious and praiseworthy, although at times it may be scandalous and painful. One of the principal means to uncover the truth about historical events is to consult authentic and original documents. During our research for other studies in the Roman archives we have discovered innumerable documents concerning the Northist-Southist division among the Eastern Christians in Kerala and especially about the origin of the separate vicariate apostolic of Kottayam for the Southist community erected by Pope Pius X on 29 August 1911 with the apostolic constitution *In Universi*. In this book we present only some of the relevant documents conducive to a better understanding of the historical facts and the reasons for the conflicts between the Northists and Southists, which led to the constitution of the aforementioned Southist vicariate.

¹ Benedict XVI, *Light of the World: The Pope, the Church and the Signs of the Times*, London-San Francisco 2010, 27.

² *Ibid.*, 51.

This book is not intended for sentimentalists, warmongers or chauvinists, but for disinterested scholars and sincere seekers of truth, who painstakingly enucleate history from legends, objectively evaluate acts and facts, humbly recognize errors and shortcomings and patiently learn lessons from the past. We are in possession of the photocopies of the original documents presented in this book and many others, of which we are pleased to provide copies to research-students, if request is made with the recommendation of their directors.

Since time immemorial those who embraced the Christian faith owing to the evangelization ministry of Apostle Thomas in India and their descendants have been called St Thomas Christians and the name Northists emerged only when they had to be distinguished from those who were called Southists, namely the descendants of the Babylonian Christian emigrants who under the leadership of the merchant Thomas Kinayi settled in the southern part of Cranganore in the fourth century. Prof. Jacob Kollaparambil clearly states: "According to the generally accepted tradition, the Northists are the descendants of those who were evangelized by the Apostle St Thomas and later converts, while the Southists trace their origin back to seventy-two Mesopotamian Christian families who emigrated into India and settled in Cranganore in AD 345".³ Usually the appellation Northists, which had not been common among the St Thomas Christians, began to be applied to them only when the need emerged to distinguish them from the Southists, especially in the context of the conflicts between the two groups. We give below some further preliminary considerations which can help the readers to comprehend the documents.

³ J. Kollaparambil, *The Babylonian Origin of the Southists among the St Thomas Christians*, OCA 241, Roma 1992, xii.

1. The Name Southists

Although recently attempts have been made to stabilize the name “Knanaya”, the traditional name of the descendents of the Babylonian emigrants is Southists. Prof. Kollaparambil agrees that: “the traditional name of the community which originated from the immigrants to Cranganore, has been Tekkumbhágar (Southists). The other name in vogue now, namely Knanaya is of late nineteenth century origin”.⁴ Naturally in all the documents of the period we study here, the appellation Southists is consistently used. We indicate the different linguistic variations found in the documents, Latin: Suddista, Suddistae; Italian: Suddista, Suddisti; French: Sudiste, Sudistes; in original English documents: Sudist(s) or Suddist(s). It is noteworthy that in the most fundamental papal document concerning the Southists, namely in the apostolic letter *In universi* of 29 August 1911 erecting the separate vicariate of Kottayam the denomination “Southist” is consistently employed.

While referring to the descendents of the St Thomas Christians the corresponding variations of the appellation Northists are adopted in the documents. In English dictionaries, generally the words: Southerners and Northerners are found. However, in our English translation we have consistently used Southists and Northists since these are the consolidated and traditional expressions employed in Kerala to refer to the two communities.

2. The Expression Suriani

Suriani is the Malayalam word for Syriac or Syrian, which was the liturgical language of the Eastern Christians of India until the introduction of local languages in 1962. Like the expressions “Latin Church” and “Latin Christians” or simply “Latins”, formerly “Suriani

⁴ J. Kollaparambil, *The Babylonian Origin of the Southists among the St Thomas Christians*, 134.

Church", "Suriani Catholics", "Suriani Christians" and "Suriani" were used to indicate the St Thomas Christians and their Church. From the second half of the nineteenth century on, "Suriani" or "Suriani Catholics" were consistently used even in the documents and communications of the Holy See until the name Syro-Malabar became prevalent. Since in the documents of the period studied here all the aforementioned expressions are used to refer to all the Eastern Catholics, Southists and Northists, we have maintained them in our English translation.

3. Roman Authorities

The documents presented in this book to some extent cover the history of the Syro-Malabar Church from 1886 to 1911. During this period the Roman Pontiffs Leo XIII (1878-1903) and St Pius X (1903-1914) governed the universal Church. At that epoch, like the other Eastern Catholic Churches, the Syro-Malabar Church also came under the authority of the Sacred Congregation of the Propagation of Faith for the Affairs of the Oriental Rite (1862-1917). The prefects of Propaganda Fide were: Giovanni Simeoni (1878-1892), Mieczyslaw Halka Ledochowski (1892-1902) and Girolamo Maria Gotti (1902-1916).

Three Apostolic Delegates accomplished their ministry as representatives of the Holy See during the period under study. At that time there was only one Apostolic Delegate for all the countries in the Indian subcontinent, designated by the general name "East Indies", which included also Sri Lanka. On 23 September 1884 Antony Agliardi was appointed titular archbishop of Caesarea in Palestina and the first Apostolic Delegate of the East Indies, who established his residence in Bombay. On 9 May 1887 he was transferred to the Roman curia and on 31 March 1887 Andrea Aiuti, titular archbishop of Achrida (Acrida) was nominated Apostolic Delegate of the East Indies; he took up residence in the city of Ooty (Ootacamund). On 24 July 1891 Aiuti was appointed secretary of

the Propaganda Fide for the Affairs of the Oriental Rite. The next Apostolic Delegate was Ladislao Michele Zaleski (1892-1916), titular archbishop of Thebae (Tebe), who had his headquarters at Kandy in Sri Lanka.

4. Scope of the Work

It should be pointed out from the outset that the scope of this book is not to deal with the origin and growth of the Southist community in Kerala or the conflicts between Northists and Southists, but to consider the origin of the Southist vicariate of Kottayam. However the documents presented in this work elucidate also the aforementioned aspects, especially the conflicts between the two communities which finally led to the constitution of the separate vicariate of Kottayam exclusively for the Southist people.

5. Method

Some of the documents include a few footnotes as well. The notes and explanations we have added are indicated with the expression “editors” in brackets. The letters and documents originally written in English are presented without any modification (nos. 11, 18, 24 & 27). Since the file: ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*, now kept in the archives of the Congregation for the Oriental Churches, does not have any continuous page numbering, the documents kept in this file are cited only indicating the title and file number. We have avoided a general conclusion and a critical evaluation, because our intention is not to pass judgment on persons, communities, acts or events, but to provide original sources for scholars and qualified readers who are able to carry out their own studies, evaluations and critical analyses. In the English translation the modern place names are given. The table of contents and the indexes at the end of this book are based on the English version alone.

6. Content

After this general introduction and the list of documents with indication of sources, the book is divided into three parts. The first part is devoted to the documents concerning the Southist efforts to create a separate vicariate after the erection of the two vicariates of Kottayam and Trichur on 20 May 1887 and the resulting establishment of a special administration for the Southist community, consisting of a vicar general and two councillors. In the second part we present the documents on the endeavours of the St Thomas Christians of the vicariate of Changanacherry to have a Northist bishop following the appointment of the Southist priest Mathew Makil as its vicar apostolic in 1896 and the consequent erection of the separate Southist vicariate of Kottayam. In the third part the documents are reproduced in the original language.

LIST OF DOCUMENTS WITH INDICATION OF SOURCES

Part One: Efforts of the Southists for a Separate Vicariate: Appointment of a Southist Vicar General and Two Councillors

1. Report of the assembly of bishops held in Bangalore, recommending the constitution of two vicariates, not on the basis of castes but according to the natural boundaries of the river Alwaye, ACO, *Acta 1887*, vol. 18, ff. 263v-264r.
2. Pope Leo XIII, apostolic letter *Quòd iampridem*, constitution of the two vicariates of Kottayam and Trichur on the basis of the natural boundaries of the river Alwaye, 20 May 1887, *Leonis XIII Pontificis Maximi Acta*, vol. VII, Romae 1888, 106-108; *Acta Sanctae Sedis*, vol. 19, 513-514; P. Pallath, *Important Roman Documents concerning the Catholic Church in India*, Kottayam 2004, 190-193.
3. Letter of Archbishop Leonard Mellano to Apostolic Delegate Andrea Aiuti concerning the constitution of a third vicariate for the Southists under the jurisdiction of a Carmelite vicar apostolic, 24 October 1887, ACO, *Acta 1889*, vol. 20, ff. 284v-285r.
4. Letter of Andrea Aiuti, Apostolic Delegate of the East Indies to the Prefect of Propaganda Fide, 14 November 1887, transmitting the letter of Leonard Mellano, archbishop of Verapoly, concerning the constitution of a third vicariate for the Southists, ACO, *Acta 1889*, vol. 20, f. 284r-v.

5. Letter of Southist priests to Pope Leo XIII requesting him to place them in the Archdiocese of Verapoly, 21 November 1887, ACO, *Scritture riferite nei Congregazioni Malabaresi 1878-1889*, ff. 1300r-1301v.
6. Reply of Cardinal Simeoni, Prefect of Propaganda Fide, to Apostolic Delegate Aiuti denying the erection of a separate vicariate for the Southists on the basis of caste, 15 December 1887, ACO, *Acta* 1889, vol. 20, ff. 285r-286r; also in ACO, *Lettere e Decreti 1887*, vol. 20, ff. 439r-440r.
7. Another Letter of Apostolic Delegate Andrea Aiuti to the Prefect of Propaganda Fide concerning the erection of a separate vicariate for the Southists, 22 November 1887, ACO, *Acta* 1889, vol. 20, f. 286r-v.
8. Response of Propaganda Fide, reiterating the position of the Holy See, 9 January 1888, ACO, *Acta* 1889, vol. 20, f. 286v; also in ACO, *Lettere e Decreti 1888*, vol. 21, ff. 11v-12r.
9. The Italian summary of an English letter of the Southists demanding special provisions, which the Apostolic Delegate Aiuti sent to Propaganda Fide, 8 December 1887, ACO, *Acta* 1889, vol. 20, f. 287r.
10. Response of Propaganda Fide to Apostolic Delegate Aiuti concerning the Southist demands, 20 January 1888, ACO, *Acta* 1889, vol. 20, f. 287r-v; also in ACO, *Lettere e Decreti 1888*, vol. 21, f. 19r-v.
11. Letter of Emmanuel Nidiry and Alexander of St Joseph to Lavigne, 12 June 1888, ARSI, *Missione Cottayam (Franciae)*, 1006, VI, 3.
12. Letter of Apostolic Delegate Aiuti to the Prefect of Propaganda Fide, recommending a separate administration for the Southist community, consisting of a separate vicar general and two

- councillors, 16 February 1889, ACO, *Acta* 1889, vol. 20, ff. 287v-288r-v.
13. Letter of Vicar Apostolic Lavigne to Propaganda Fide recommending a separate vicar general and two councillors for the Southist community, 14 February 1889, ACO, *Acta* 1889, vol. 20, ff. 288v-289r.
 14. Report of Cardinal Gaetano Aloisi-Mastella on the special organization demanded by the Southists, 15 July 1889, ACO, *Acta* 1889, vol. 20, ff. 280r-283v.
 15. Decision of the general assembly of Propaganda Fide for the Affairs of the Oriental Rite to grant a separate vicar general and two councillors, and the papal approval of the same, ACO, *Acta* 1889, vol. 20, f. 283r.
 16. Letter of the newly appointed Southist vicar general, councillors and other Southist priests to Propaganda Fide, expressing their satisfaction, 24 October 1889, ACO, *Scritture riferite nei Congregazioni Malabaresi 1878-1889*, ff. 1545r-1546v.
 17. Letter of Vicar Apostolic Lavigne to the Prefect of Propaganda Fide informing him of the appointment of the Southist vicar general and two councillors and transmitting their letter of thanksgiving, 29 October 1889, ACO, *Scritture riferite nei Congregazioni Malabaresi 1878-1889*, ff. 1543v-1544r.
 18. Letter of Southist Faithful to Pope Leo XIII, signed by Southist representatives from 15 parishes, 27 November 1895, in ACO, *Delegazione India, Soriani del Malabar, Rubr. 109*, 1889-1900, vol. 1 bis, fasc. 14, ff. 70-77.

Part Two: Endeavours of the Northists for a Bishop from Their Own Community: Constitution of the Separate Southist Vicariate Apostolic of Kottayam

19. Letter of Vicar Apostolic Charles Lavigne presenting Mathew Makil as the best candidate for the vicariate apostolic of Kottayam, 22 February 1895, ACO, *Delegazione India, Soriani del Malabar, 1889-1900*, rubr. 109, vol. 1, fasc. 4, ff. 77-80, also in ACO, *Delegazione India, Soriani del Malabar, 1889-1900*, rubr. 109, vol. 1bis, fasc. 14, ff. 213-215.
20. Letter of Apostolic Delegate Zaleski to the Prefect of Propaganda Fide, expressing his opinion about the three native vicars apostolic and making proposals for the division of the vicariate of Kottayam into two, 25 May 1896, *Delegazione India, Soriani del Malabar, Rubr. 109, 1889-1900*, vol. 1, fasc. 4, ff. 105-124.
21. Pope Leo XIII, apostolic brief *Quae rei sacrae* erecting the three vicariates apostolic of Trichur, Ernakulam and Changanacherry, 28 July 1896, *Leonis XIII Pontificis Maximi Acta*, vol. XVI, 1897, 229-232; P. Pallath, *Important Roman Documents concerning the Catholic Church in India, 194-197*.
22. Letter of the Northist priests of the vicariate of Changanacherry to Pope Leo XIII against the appointment of Makil as vicar apostolic (Syriac-Latin), 15 October 1896, ACO, *Delegazione India, Soriani del Malabar, Rubr. 109, 1889-1900*, vol. 1 bis, fasc. 5, ff. 408-415.
23. Propaganda Fide threatens excommunication against those who rebelled against the appointment of Mathew Makil as the vicar apostolic of Changanacherry, 16 October 1896, ACO, *Delegazione India, Soriani Malabar, Rubr. 109, vol. I bis, fascicolo 5, ff. 271-273*.

24. Letter of Emanuel Nidiry to Apostolic Delegate Zaleski, 20 November 1896, ACO, Fascicolo Prot. No. 990/31.
25. Letter of Apostolic Delegate Zaleski to the Prefect of Propaganda Fide reporting that Vicar Apostolic Makil peacefully took possession of the office, 29 January 1897, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
26. Letter of the Northist Clergy of Changanacherry to Pope Pius X, 20 October 1905, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
27. Petition of the Syro-Chaldean Northists of the vicariate of Changanacherry to Pope Pius X, signed by 300 faithful, 6 October 1910, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
28. Letter of the Representatives of the Christian faithful of the vicariate apostolic of Changanacherry assembled in "Edward's Memorial Hall" to Pope Pius X, 6 November 1910, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
29. Triple project of the three Syro-Malabar vicars apostolic for the religious pacification of the vicariate apostolic of Changanacherry, 1 March 1911, ACO, *Acta* 1911, vol. 41, 12, Prot. n. 30391, Summary, no. 1, pp. 1-5; also in ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
30. Letter of the people of the vicariate apostolic of Changanacherry to Pope Pius X, 12 March 1911, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
31. Letter of Apostolic Delegate Zaleski to the Prefect of Propaganda Fide concerning candidates for the appointment of a coadjutor bishop in the vicariate of Changanacherry, 4 April 1911, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.

32. Another Letter of Apostolic Delegate Zaleski to the Prefect of Propaganda Fide concerning the same question written on the same date, 4 April 1911, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
33. Letter of Zaleski concerning the agitation in the vicariate of Changanacherry and the urgent necessity to appoint a coadjutor bishop, 5 May 1911, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
34. Letter of the vicar apostolic of Ernakulam Aloysius Pareparambil to the Propaganda Fide presenting the project for a separate vicariate for the Southists, 1 May 1911, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
35. Letter of Zaleski urging the appointment of a coadjutor bishop, 23 May 1911, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
36. Letter of 38 priests of the vicariate apostolic of Ernakulam to the Prefect of Propaganda Fide, 26 June 1911, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
37. Joint Letter of John Menacherry and Mathew Makil to Propaganda Fide against the position of apostolic delegate Zaleski with regard to the creation of a new Southist vicariate, 28 June 1911, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
38. Letter of the vicar apostolic of Trichur John Menacherry to Propaganda Fide with regard to the creation of a new Southist vicariate on the basis of his conversation with Pope Pius X during the audience, 8 July 1911, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
39. Report of Cardinal Antony Agliardi concerning the special provisions to be adopted for the religious pacification of the

- vicariate apostolic of Changanacherry in the general meeting of Propaganda Fide, 31 July 1911, ACO, *Acta* 1911, vol. 41, 12, Prot. n. 30391, pp. 1-17; Decisions as additional notes 12.
40. Letter of Zaleski with regard to the grave situation in the vicariate of Changanacherry, 26 August 1911, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.
41. Approval of Pope Pius X for the decisions of Propaganda Fide, adopted in the general meeting of 31 July 1911 concerning the erection of the Southist vicariate of Kottayam, 28 August 1911, ACO, *Acta* 1911, vol. 41, 12, Prot. n. 30391, additional notes 2-3, ACO, *Ponenze* 1911, ff. 557-558.
42. Pope Pius X, apostolic brief *In Universi*, erection of the new vicariate of Kottayam exclusively for the Southist community, 29 August 1911, Canc. Brev. Ap. Pius X an. 1911, Divers., lib. IX, pars 2, p. 607; V. Vithayathil, *The Origin and Progress of the Syro-Malabar Hierarchy*, Kottayam 1980, appendix III, 115; P. Pallath, *Important Roman Documents Concerning the Catholic Church in India*, 198-201.
43. Letter of the Southist Clergy and people thanking Pope Pius X for the erection of the separate vicariate of Kottayam, 1 December 1911, ACO, Fascicolo Prot. No. 495/33, *Malabaresi Affari Generali*.

PART ONE

EFFORTS OF THE SOUTHISTS FOR A SEPARATE VICARIATE: APPOINTMENT OF A SOUTHIST VICAR GENERAL AND TWO COUNCILLORS

Introduction

With the Synod of Diamper in 1599 the hierarchical relationship of the Church of St Thomas Christians with the Chaldean patriarchate was terminated and Latin jurisdiction under the Portuguese Patronage was imposed upon the archdiocese of Cranganore (Angamaly). The government of the Latin Jesuit bishops of the Patronage: Francis Ros (1599-1624), Stephen Brito (1624-1641) and Francis Garcia (1641-1659) led to the revolution of the St Thomas Christians known as the *Coonan* Cross Oath (oath at the slant Cross) in 1653 and the subsequent schism. After the Oath only a very few parishes remained in the archdiocese of Cranganore under the jurisdiction of Francis Garcia. Due to the efforts of the Carmelite apostolic commissaries: Joseph of Saint Mary Sebastiani and Hyacinth of St Vincent sent by Pope Alexander VII (1655-1667) under the authority of Propaganda Fide, the vast majority of the St Thomas Christians returned to the mother Church, but they were unwilling to accept Francis Garcia – against whom the aforesaid oath was made – as their bishop. Therefore on 15 December 1659 Sebastiani was consecrated bishop and was appointed apostolic administrator.

Subsequently in 1700 Pope Innocent XII constituted the vicariate apostolic of Malabar, which was named Verapoly in 1845, where the vicar apostolic resided from the very beginning. In the course of time the said vicariate apostolic, originally erected for the Catholic St Thomas Christians transmuted into a common vicariate for both Eastern and Latin Catholics. From 1663 to 1886 the Catholic St Thomas Christians were divided between the archdiocese of Cranganore under Portuguese patronage and the vicariate apostolic of Malabar-Verapoly under the jurisdiction of Propaganda Fide. The last vicar apostolic of Verapoly was Leonard Mellano of St Luis OCD (1868-1886).

The earnest desire of the St Thomas Christians for bishops of their own rite and liturgical language, the division of Eastern Catholics under two conflicting and competing Latin jurisdictions, and the unbearable predicament engendered by the Western governance provoked the schisms of Rokos (1861-1862) and Mellus (1874-1882). Upon the petitions of the St Thomas Christians, with the approval of Pope Pius IX, Propaganda Fide sent the apostolic visitors, bishops Leo Meurin (1876-1877) and Ignatius Persico (1877) to ascertain the real state of things and to propose the most suitable means both of repressing the Chaldean schism and of re-establishing calm among the Catholics. Based on their reports, and notwithstanding the intense desire of the St Thomas Christians for bishops of their own rite and nation, as a palliative measure, on 17 August 1877 Pope Pius IX appointed another Latin Carmelite, Berardi Marcelline of St Therese OCD as coadjutor to the Vicar Apostolic Leonard Mellano, with the special charge of pastoral care of the Eastern Catholics.

On 1 September 1886 with the apostolic letter *Humanae salutis auctor*, Pope Leo XIII established the new Latin hierarchy in India under Propaganda Fide, but no special provision was made for the St Thomas Christians. The ancient St Thomas Christian

archdiocese of Cranganore was suppressed and its title was granted to the Latin diocese of Daman. Hence, all the Catholic St Thomas Christians remained members of the Latin archdiocese of Verapoly. Bishop Leonard Mellano OCD, until then vicar apostolic, was appointed the first metropolitan archbishop of the new archdiocese of Verapoly. Marcelline of St Therese continued as the coadjutor of Mellano with the special charge of the St Thomas Christians, who intensified their efforts to obtain a separate administration and native bishops.

It was only in the general assembly of Propaganda on 20 December 1886 that the Cardinals discussed the measures to be adopted for the Suriani Catholics of Malabar, following the erection of the Latin hierarchy in India. The assembly resolved to erect one or two separate vicariates for the Eastern Catholics and to appoint two Latin bishops as vicars apostolic, who should appoint native vicars general and four other priests from the community as councillors. However, it was left to the decision of the assembly of the archbishops and bishops of Central and South India, scheduled to be held on 22 January 1887 in Bangalore, to propose whether the apostolic vicariate be two or only one and whether the native vicars general be granted the privilege of pontifical ceremonies including the faculty to confer the sacrament of confirmation.

1. REPORT OF THE ASSEMBLY OF BISHOPS HELD IN BANGALORE

The Apostolic Delegate Antony Agliardi presented the resolutions of Propaganda Fide to the assembly of bishops held on 22 January 1887 in Bangalore and the bishops unanimously expressed their positive opinion about the decisions of the Holy See with regard to the constitution of two vicariates as well as all the special provisions mentioned above. However, they made the important proposal that the division of the two vicariates should not be made on the basis of castes, but according to the

natural boundaries of the river Alwaye. It is noteworthy that the then Ordinaries (hierarchs) of the St Thomas Christians, Archbishop Leonard Mellano and his coadjutor Berardi Marceline participated in the assembly and approved the decisions. Here follows the report of the assembly sent by the Apostolic Delegate to the Propaganda Fide on 25 January 1887.

The most excellent and the most Rev. Lord Antony Agliardi, Archbishop of Caesarea and the Apostolic Delegate for the East Indies, made known to the archbishops and bishops of Central and South India assembled on the 22nd of this month that it was the mind of the Sacred Congregation of Propaganda Fide to erect one or two separate vicariates for the Suriani Catholics in the Malabar region, in such a way that the vicar or vicars apostolic should be of Latin rite and vicar or vicars general should be of Suriani rite, who should have the privilege of performing pontifical ceremonies and conferring the sacrament of Confirmation. Moreover he exposed to them that it was the mind of the Sacred Congregation to seek the opinion of the aforementioned archbishops and bishops before the execution of the said resolution. The archbishops and bishops praised the aforesaid resolution of the Sacred Congregation, declared it the appropriate means for resolving the present dissensions in Malabar and judged that two Suriani vicariates apostolic under Latin bishops should be erected as early as possible. According to them the division should not be made on the basis of castes, but according to the natural boundaries of the river Alwaye which from the town of Malayattoor divides the region till the sea near the town of Cochin, so that the first vicariate will be of the north with the principal residence in the city of Trichur and the second will be in the south with the principal residence in the city of Kottayam.

Friar Leonard, archbishop of Verapoly,

Francis John, archbishop of Pondicherry,

Joseph Colgam, archbishop of Madras,

Alex Canoz SJ, bishop of Trichinopoly,
 John Maria Tissot, bishop of Vizagapatanam,
 Joseph Bardou, bishop of Coimbatore,
 John Yvo Maria Coadou, bishop of Mysore,
 Peter Capretti, bishop of Hyderabad,
 Ferdinand, titular bishop of Maxim. Adm. and bishop of Quilon,
 Nicolas Maria, bishop of Mangalore,
 Marcelline, coadjutor bishop of the archbishop of Verapoly:

2. **APOSTOLIC LETTER *QUOD IAMPRIDEM* OF POPE LEO XIII, CONSTITUTING THE TWO VICARIATES OF KOTTYAM AND TRICHUR**

*In accordance with the decision of Propaganda Fide and the proposal of the aforementioned Indian bishops with the apostolic letter *Quod iampridem* of 20 May 1887, Pope Leo XIII separated the Eastern Catholics from the Latin Christians of the archdiocese of Verapoly and constituted for them two Syro-Malabar vicariates apostolic: Trichur and Kottayam. In tune with the proposal of the Indian bishops assembled in Bangalore the division was not made on the basis of castes, but according to the natural boundaries of the river Alwaye. The Pope ordered that the two vicariates should be entrusted to Latin vicars apostolic, each of whom should appoint a vicar general and four councillors from the native community.*

Leo XIII Pope For perpetual memory

What had long been the wish of our predecessors, namely the constitution of an ecclesiastical hierarchy in the East Indies, we have undertaken to accomplish in virtue of the apostolic office, which albeit unworthy we exercise. After we had executed this with the apostolic letter *Humanae salutis auctor*, given on 1 September last year, in our solicitude for all the Churches divinely committed to us, we wish to have particular care of the Catholics of the Syro-

Malabar rite, in this matter following closely in the footsteps of our same predecessors, who left nothing undone in order that the faithful of the aforesaid rite dwelling in those regions, might be brought back to Catholic truth and unity and that they might not permit themselves to be separated from it afterwards by any efforts of heretical and schismatic perversity. Wherefore, in order to reward their faith, obedience and devotion to the Apostolic See in a better possible manner than at present the circumstances of things permitted and in order that the true Church of Christ may increase among them day by day, after asking and obtaining the consent of the archbishops and bishops of Central and Southern India, collegially assembled in the city of Bangalore, presided over by our venerable brother the Apostolic Delegate of the East Indies and the opinion of our venerable brothers the Cardinals of the Holy Roman Church, appointed at the Congregation of Propaganda Fide for the Affairs of the Oriental Rite, we have decided to establish what follows. And thus by our own initiative (*motu proprio*), with a sure knowledge and after mature deliberation, by force of the present letter we order that, after a ritual separation of the Syro-Malabar Catholics has been made from the Latin Christians, two vicariates apostolic be constituted for them to be committed to Latin bishops, who should each appoint a Syro-Malabar vicar general to whom should be given the privilege of exercising in his own rite pontifical ceremonies, and of conferring the sacrament of confirmation, with chrism nevertheless consecrated by a bishop; and they shall choose four ecclesiastics of the same nation and rite and shall avail themselves of their advice in all ecclesiastical affairs. Moreover, we order that the territorial division of the said vicariates apostolic be made according to the natural boundaries of the river Alwaye which from the town of Malayattoor divides the region of Malabar till it flows into the sea near the town of Cochin, so that the first vicariate is of the north with the ordinary residence of the vicar apostolic in the city of Trichur, from which city it will take its name; the second will be in the south with the ordinary

residence in the city of Kottayam from which it will derive its name. We decree that this present letter is and will always be firm, valid and efficacious and that it will obtain and maintain full and complete effect and will provide the fullest support in all things and in every respect for those whom it concerns or will concern at any time in the future, and that it would be null and void if anyone should presume to do otherwise over these decisions by any authority, knowingly or unknowingly. Notwithstanding apostolic constitutions and ordinances, including those of our predecessor Benedict XIV of happy memory concerning the division of the matters and other things, even if deserving special and particular mention and derogation and whosoever doing the contrary. Yet we wish that the same credit, which would be accorded to this letter itself, if it were displayed or exhibited, shall be bestowed on the transcriptions of the present letter, even printed ones, signed by a public notary and sealed by a person constituted in an ecclesiastical dignity.

Given in Rome, at St Peter's under the ring-seal of the Fisherman on 20 May 1887, the tenth year of our Pontificate.

3. LETTER OF ARCHBISHOP MELLANO TO APOSTOLIC DELEGATE AIUTI CONCERNING THE CONSTITUTION OF A SEPARATE VICARIATE FOR THE SOUTHISTS

According to the manifest desire of the Suriani Catholics, on 23 August 1887 Pope Leo XIII appointed two non-Carmelites, Fr. Charles Lavigne SJ, vicar apostolic of Kottayam and Fr. Adolf Medlycott, vicar apostolic of Trichur. It seems that in the assembly at Bangalore Archbishop Leonard Mellano and his coadjutor Berardi Marcelline agreed to the creation of two separate vicariates for the Eastern Christians, believing that two Carmelites would be appointed vicars apostolic, but their dream was not realized. Consequently the said bishops and the Carmelite missionaries, bewildered and embittered by

the news about the appointment of two non-Carmelites as vicars apostolic, orchestrated their plans to create a separate vicariate for the Southist community under their jurisdiction. Archbishop Mellano exposed the idea to the Apostolic Delegate Andrea Aiuti, who asked him to present his proposal in writing. In support of his demand for a separate Southist vicariate Archbishop Mellano underlined the strong antipathy between the two groups and the possibility of the conversion of about 15,000 Jacobite Southists and their entrance in the Catholic Church. As the archbishop clearly stated, at that time there were only 15,000 Catholic Southists with 12 churches and chapels.

Ooty, 24 October 1887

Most Reverend Excellency,

In accordance with the orders of Your Excellency who asks me for information about the distinction existing among the Surianis of Malabar, here is what I can tell you. They claim their origin from Apostle S. Thomas; this is not really proved in history. However, it is certain that they received the light of the Gospel during the first centuries of the Church. They are divided into two castes, or classes: the Northists and the Southists; in Malabar language the former are called Vadakkumbhagakar (Northists) and the latter Thekkumbhagakar (Southists). The former extend in the whole Mission and they are very numerous because they admit every caste of converts (neophytes) among them and only God knows how many of them were instructed and baptized in Verapoly. The latter claim that their forbears have come from Chaldea and they consider themselves the noblest. Certainly for their appearance and customs it should be said that they descend from foreign people and are of another caste. The Southists never admit new converts among them for fear of losing the traditional nobility, do not contract marriage with the Northists, nor admit the Northists to eat with them. The Southists do not permit that a priest of the Northists be a vicar in their churches, while on the contrary the latter are admitted in the

churches of the Northists. There exists always a sort of antipathy between these two classes and there is no hope of terminating it.

There are also a lot of Thekkumbhagakar or Southists among the Jacobites whose number amounts to about 15,000 and in accordance with their petition if they were allowed to be Catholic Southists separated from the others and to remain under Msgr. Marcelline or under Verapoly, giving them a vicar general, there is full hope that the Jacobite Southists will become Catholics.

Now the Catholic Southists amount to 15,000, they are under Verapoly and they have altogether twelve churches and chapels, which will increase later on.

With the greatest respect and veneration I have the honour to take my leave,

Humble and devout servant of Your Excellency,

+Fr. Leonardo Mellano, archbishop of Verapoly.

4. LETTER OF APOSTOLIC DELEGATE AIUTI TO THE PREFECT OF PROPAGANDA FIDE

With the forwarding letter of 14 November 1887 Msgr. Andrea Aiuti, Apostolic Delegate of the East Indies transmitted the letter of Leonard Mellano to the Prefect of Propaganda Fide with his own comments and observations. The Apostolic Delegate presented the complaints of the Carmelites and the response he had given to them, namely the impossibility of realizing the project of creating a separate Southist vicariate and the obligation to maintain the status quo until the arrival of the newly appointed vicars apostolic.

Ooty, 14 November 1887

Most Reverend Eminence, Omitted, etc.

Msgr. Mellano and Msgr. Ossi, bishop of Quilon, when they were here in Ooty to deal with the matters concerning the concordat, they openly told me that the Carmelite Fathers cannot be at peace with two things:

1. the archdiocese of Verapoly has been reduced to the lowest expression by the agreement, so that people make fun of them;
2. they have been given not even one of the two new vicariates for the Surianis.

In his attempts to temper the situation Msgr. Mellano has even supported the plan lately conceived, I do not know by whom, in accordance with which the Holy Father should constitute a third vicariate for the Southists of Malabar and appoint Msgr. Marcelline or Msgr. Archbishop of Verapoly himself as its vicar apostolic. I demonstrated to this prelate the impossibility of realizing the plan now, seeing the recent and precise provisions of the brief *Quod iampridem*, but at the same time I begged him to inform me of this matter in writing. He did so, as Your Eminence can see from the attached letter which I submit to you in original.

Moreover I most warmly begged Msgr. Mellano to invite Msgr. Marcelline not to make other innovations and changes, but to leave everything in the *statu quo* until the arrival of the vicars apostolic.

As regards the antagonism of the so-called Southists towards the Northists to the extent that the former have no intention of being governed by a vicar general of the latter's caste, nor to admit him in their churches for performing sacred functions and administering Confirmation, I have reasons to doubt its seriousness, since I have already received a few letters written by some Southists in which the truth of this statement is denied. Anyway I will verify the situation; when Msgr. Lavigne comes, I will invite him to adopt those measures of prudence, which seem opportune on the subject. It does not seem absolutely necessary that the vicar general goes to those churches

to perform the (sacred) functions and the Confirmation; Msgr. Lavigne himself could go there and he could reserve to himself the signature of the dispensations, permissions, ordinations and all else which concerns or may be said somehow to pertain to the people of that caste. In these regions, most Eminent Prince, the prejudices of caste are indomitable and woe to anyone who tries to attack them directly and with violence.

Therefore I beg Your Eminence to urge Msgr. Lavigne to come to the Indies as soon as possible. After this, awaiting the provisions to absolve the old and the new heretics, which Your Eminence has the clemency to promise, I implore at once from the wisdom of Your Eminence the enlightenments, which you will judge suitable and necessary, so that in this labyrinth of difficulties where I am, I can walk sure and with the support and the continuous consolation of the approval of Your Eminence. I profit from this happy occasion to renew to you the expression of my deep and grateful respect and the due veneration to take my leave.

Humble, devout and obedient servant of Your Most Rev. Eminence,

+ Andrea Archbishop of Achrida, Apostolic Delegate.

5. LETTER OF SOUTHIST PRIESTS TO POPE LEO XIII REQUESTING HIM TO PLACE THEM IN THE ARCHDIOCESE OF VERAPOLY

Although Charles Lavigne was appointed vicar apostolic of Kottayam on 23 August 1887, after the episcopal consecration in France, he reached the vicariate only on 30 April 1888 (Medlycott, the vicar apostolic of Trichur took possession of his vicariate on 18 December 1887). During this interval the Carmelites and the Southists continued their endeavours to obtain a separate vicariate. In the letter dated 21 November 1887 ten parish priests of the Southist community revealed to the Holy Father the insurmountable antipathy of

their community towards the Northists and requested him to place them in the archdiocese of Verapoly under the jurisdiction of Archbishop Mellano. They especially requested that the new vicars general from the Northist community should not have any authority over the Southists and proposed that two of the four councillors should be from their community. At present it is generally held that 72 families from Babylon emigrated to Malabar, but the ten parish priests of that epoch who knew well the history and traditions of their community informed the Holy Father that only seven families consisting of 72 members emigrated to Malabar.

Most Holy Father,

We, known as the Southists, are very much grieved, because until now we have not received any favourable reply to many of our petitions which were sent both to Your Holiness and to the Sacred Congregation. We are unable to be convinced of the fact that at this time, when the mercy of Your Holiness is accessible to all, it can happen that we, a few persons are excluded from the kindness and benignity of Your Holiness. We believe that from history, reports of the vicars apostolic and also from many of our petitions, Your Holiness knows that around the fifth century we came to Malabar from Chaldea and Cananea and until today we have not had dealings with those who are called Northists and neophytes in any manner, we do not admit vicars from their community in our churches and we are not bound to them by any bond of consanguinity, affinity or commerce, nor do we marry any woman from their community, but only from our community or from the Jacobites who with us constitute the same caste. Our adversaries always observe our lasting and almost admirable aversion with invidious eyes and those who had endeavoured to dissolve and shatter our aversion, found their efforts and toils to be null and fully outrageous. It is also known to our vicars apostolic that at times they (Northists) compelled some of our people who were their servants to contract marriage with them

and because of such action of our adversaries great dissensions and tumults occurred. Matters being thus, how are we able to live peacefully with them, at this time when our adversaries under a recent vicar apostolic have obtained for them a vicar general adorned with episcopal privileges. Therefore stricken with great terror we clamour to your most benevolent Holiness. We have already reported our sorrow and grief to the Apostolic Delegate in East Indies, indeed on the 12th of the previous month we sent one of our priests Fr. Mathew Makil to him with our petition and he revealed our grief to him. As it appears from the response His Excellency gave us in writing we hope that His Excellency will obtain a favourable response from Your Holiness. Therefore Most Holy Father, as we have often done, with hope we request Your Holiness to be deigned to permit us to be governed and ruled under the illustrious Lord Archbishop of Verapoly by his coadjutor, so that we may be able to enjoy peace of soul and mind in the bosom of the Church. That your Holiness might not consider our petition illegitimate we supplicate only what is foreseen in law: 1) the new vicars general from the Northist community should not have any authority or jurisdiction over us; but indeed in virtue of obedience, by which we are bound to the Holy See, the centre of faith, we are prepared and prompt to be subjected to the new Latin vicars apostolic. However, humanly considering, it is certainly evident to Your Holiness that by conferring jurisdiction to the new vicars general from the other group, endowed with unnecessary and extraordinary episcopal privileges in our fifteen parochial churches and by ordering us to be subjected to them, nothing else can be obtained other than to impose an arduous and intolerable burden on us and compel us to that which our nature abhors. 2) As our present bishop of Verapoly has two secretaries, one from the Northists and the other from among us, so also of the four councillors, whose counsel the new vicar apostolic will make use of, two should be selected from the Northists and the other two from us. This is the only way, Most Holy Father, by which we can

provide for us, lest we may be damaged in our statutes by the envy of our adversaries and we can completely regain our ancient peace.

Having omitted all others, we submit only one fact, so that it may become more obvious to Your Holiness, how strong is our aversion towards and discrepancy from the Northists. The Tertiary Order of Discalced Carmelites was founded in Malabar many years ago, but none of us wished to be admitted in to it, although some of the Latin Christians, at least before they had their own Order, desired to be admitted in the convent of the Syrians. This is not because we do not want monks, but because we are unable to have peace with them (Northists); however now we have started to erect our own convents.

According to our tradition seven families, which included 72 members, came to Malabar around the fifth century from Chaldea and Cananea, whose descendents, we the Southists, both Catholics and Jacobites, until now without any mixing with the other race have currently multiplied into a little more than thirty thousand. Therefore anyone who considers this, may be astonished by the wonderful providence and the special care of God in this matter; we are continually grateful to this providence of God. We confide fully in the paternal kindness of Your Holiness, Most Holy Father, that we – at this time when, as we have noted, your mercy is accessible to all those who approach Your Holiness – will be protected with your special care and a particular sign of the paternal mind of Your Holiness will come to pass perennially among us.

Finally, Most Holy Father, we humbly and confidently beseech Your Holiness to be deigned to console us, otherwise buried in the abyss of grief, by some kind of a response, which may provide us with a shield against all adversities and which may be able to stand out in the future as defence for us.

By this petition itself, we humbly request and implore the faculty of not approaching the vicar apostolic of Kottayam until the response has arrived, if he has come before receiving a response from Your Holiness.

Having prostrated at the feet of Your Holiness, we most humbly implore the apostolic blessing,

21 November 1887

Sd/-

Fr. Mathew Piannessan, vicar of the big church of Kaduthuruthy

Fr. Cyriac Vessaetrey, vicar of Kottayam

Fr. John Acasaley, vicar of Brahmamangalam

Fr. Mathew Illickal, vicar of Chunkom

Fr. Joseph Tarrayil, vicar of Punnathura

Fr. Joseph Nedumtiruthy, vicar of Uzhavoor

Fr. Luke Makil, vicar of Kaipuzha

Fr. Peter Vazhapally, vicar of Piravom

Fr. Simon Serrusery, vicar of Kumarakom

Fr. Cyriac Malieckal, vicar of Neendoor.

6. REPLY OF CARDINAL SIMEONI TO APOSTOLIC DELEGATE AIUTI DENYING THE ERECTION OF A SEPARATE VICARIATE FOR THE SOTHISTS ON THE BASIS OF CASTE

As we have already seen, Apostolic Delegate Aiuty forwarded the letter of Archbishop Mellano to Cardinal Simeoni, Prefect of Propaganda Fide with his own proposals and observations. On 15 December 1887, the Prefect responded to Apostolic Delegate Aiuti accentuating the impossibility of creating a separate vicariate under a Carmelite vicar apostolic for the Southist community on the basis of caste. However, in

case of necessity the Cardinal indicated some alternative solutions: the celebration of pontifical ceremonies in the Southist churches by the Vicar Apostolic Lavigne himself, the appointment of a Southist vicar general in the vicariate or nomination of two vicars general, one Northist and the other Southist.

With my letter of today no. 10 partially I have already provided for your letter, dated 14 November 1887 pr. no. 324, with due reply; therefore here I will limit myself to deal only with those points not mentioned in the said letter.

Under present-day conditions, as Your Most Rev. Lordship wisely demonstrated to Msgr. Mellano, archbishop of Verapoly, it is not possible to make modifications in the disposition of the most recent brief *Quod iam pridem*; and much less would it be possible to modify them in the sense of erecting a third Suriani vicariate apostolic exclusively for the *Southists*, because in such a way it would, I would say almost, canonize the division of caste which is a grievous sore of that country, and for which one should have all the interest to eliminate it, if that is possible. Moreover Msgr. Mellano cannot ignore that the prelates of Central and South India in the meeting held in Bangalore in February? (22 January 1887) agreed that it was not prudent to divide the two new vicariates apostolic on the basis of castes.

I would admit that the Southists have aversion towards the Northists but, as Your Lordship has so well indicated, I hope to calm it very much with prudent measures. A manner of making provisions could be the one proposed by you, namely the vicar apostolic himself celebrates the pontifical ceremonies and administers Confirmation in the churches of the Southists instead of the vicar general, though with this provision perhaps the Southists could consider themselves in an inferior condition to that of the Northists. A second way to take measures can be deduced from the same

letter of Msgr. Archbishop of Verapoly dated 24 October 1887 and attached to the above-mentioned letter of Your Lordship. Msgr. Mellano says that the Southists are admitted in the churches of the Northists, therefore the vicar apostolic could choose his vicar general from among them. Moreover, the vicar general being subject to transfer according to the wish of the vicar apostolic, worthy ecclesiastics of both the castes could alternate in that office at not too short intervals. Lastly, if it were necessary, two vicars general could also be granted: a Northist and a Southist. I expose to Your Lordship these simple ideas, not with a mind to settle the question, but with the intention of requesting you to direct words of consolation to those Suriani faithful, assuring them that this Sacred Congregation will take their wishes into account as much as possible. In the meantime, when Msgr. Lavigne reaches there, Your Lordship would like to discuss the matter with him and adopt the most suitable decision, also invoking the authority of this Sacred Congregation if it be necessary.

After this etc.

Cardinal Prefect G. Simeoni.

Secretary S. Cretoni.

7. LETTER OF AIUTI TO THE PREFECT OF PROPAGANDA FIDE CONCERNING THE ERECTION OF A SEPARATE VICARIATE FOR THE SOUTHISTS

With the letter of 22 November 1887 Apostolic Delegate Andrea Aiuti informed the Prefect of Propaganda Fide of some letters which he received during that period concerning the creation of a separate vicariate for the Southists under the jurisdiction of the Carmelites. The Apostolic Delegate indicated that he used to receive innumerable letters on the question and requested directives and enlightenment.

Most Reverend Eminence,

I feel it my duty to submit the attached letters,⁵ to the great consideration and wise judgment of Your Most Rev. Eminence, only with the intention of furnishing Your Eminence with a clearer idea of the present conditions in Malabar, especially owing to the agitation promoted and maintained by some people in their attempt to obtain the realization of a completely new design (supported by the Carmelite prelates themselves, as Your Eminence would have learned from the letter of Msgr. Mellano attached to my humble letter no. 324 dated 14 November 1887), that is to give the so-called Southists of Malabar a separate vicar apostolic.

I think to have enough reason to doubt the authenticity of the signatures affixed to the enclosures nos. 1 and 2 because they have been affixed by only one person or utmost by two people and on the other hand they are not accompanied by the corresponding hieroglyphic in Malayalam letters (as the custom of Malabar would require).

About a month ago I received another request like the one of the enclosure no. 2; it also had all the signatures written by only one person. I gave it a short and evasive answer, that can be read in the enclosure no. 3 and I delivered it to the priest Valiaveetil, who had come to Ooty as a representative and for a period of time spokesman of the petitioners.

If I had to send Your Eminence all the letters I received in these last three months from Malabar, I would have to make a large volume, whose reading would be too boring for Your Eminence because all of them repeat the same things in different forms.

After this I beg Your Eminence to do me the favour of letting me know the illuminations of your wisdom, which may show me the way to follow in such serious situations as the present ones and in the meantime, having prostrated to the kiss the sacred purple, I have

⁵ The printing is omitted because it is not necessary.

the honour to take my leave with deep veneration, and respectful and humble gratitude, I am proud of professing to you.

Humble, devout and obedient servant of Your Most Rev. Eminence,

+Andrea Archbishop of Achrida, Apostolic Delegate.

8. RESPONSE OF PROPAGANDA FIDE REITERATING THE POSITION OF *THE HOLY SEE*

Referring to his previous response of 15 December 1887, the Cardinal Prefect of Propaganda Fide, in the letter dated 9 January 1888 reiterated the well-known position of the Holy See that it was impossible to constitute a separate vicariate for the Southists on the basis of caste. However, the Prefect was not opposed to the appointment of two of the four councillors from the Southist community.

With my letter dated 15 December 1887 no. 11, I believe to have fairly well taken care to respond to the letter of Your Most Rev. Lordship dated 22 November 1887 no. 343, in which you asked me for instructions about the plan conceived by some people to found a third vicariate apostolic exclusively for the Southist Surianis to be entrusted to a Carmelite prelate. Therefore I cannot but submit myself completely to the content of my previous letter, leaving Your Lordship to demonstrate to Msgr. Mellano, with your usual prudence, the inopportunity to put into effect such a project and explain to him that the Holy Father and this Sacred Congregation count also on him to calm down the minds of the Surianis, for the complete and peaceful execution of the known brief *Quod iam pridem* and for the due honours to be rendered to the new vicars apostolic.

With this I believe to have also answered the second part of your letter dated 3 December 1887 no. 366, addressed to Msgr. Secretary. I add only that from my part I do not find any difficulty, if out of the four councillors of the vicariate apostolic, two are Northists

and two are Southists. But, as I have already told you, this question can be more easily settled by mutual consent between Your Lordship and Msgr. Lavigne, when he will have arrived there.

Omitted etc., After this etc.,
Cardinal Prefect G. Simeoni,
Secretary S. Cretoni.

9. SUMMARY OF A SOUTHIST LETTER SENT BY APOSTOLIC DELEGATE AIUTI TO PROPAGANDA FIDE

On 8 December 1887 the Apostolic Delegate transmitted to the Propaganda Fide a letter written by some Southists together with his own summary in Italian language. The letter contained four demands: admission of three or four clerics from the Southist community at the Propaganda College, permission to be temporally governed by Babylonian or Maronite bishops, appointment of a separate vicar general or permission to be governed by the Latin bishops of Cochin or Verapoly. Here only the summary sent by the Apostolic Delegate, which contains the essential points, is presented.

The writers declare to belong to a very important and noble society (or rather to a caste), superior to the other Surianis, with whom they completely decline to have any kind of relationship and marriages. In consideration of their origin etc. and the dangers of which to be afraid if they were forced to submit themselves to the native vicars general chosen from among their opponents, they ask:

1. The favour given to their opponents by the Holy See in admitting four of their clerics as students in the Propaganda College be extended to their community allowing that two or three clerics belonging to their society be sent to Propaganda so that their community may be provided with persons who can become bishops later on.

2. During the time of the education of the mentioned clerics, their community may be governed by Babylonian or Maronite bishops.

3. Or they may be submitted to the new vicar apostolic of Kottayam assisted by a vicar general and a Committee chosen from their society.

4. Or they may be allowed to be governed by one of the two bishops, Cochin or Verapoly.

10. RESPONSE OF PROPAGANDA FIDE TO APOSTOLIC DELEGATE AIUTI CONCERNING THE SOUTHIST DEMANDS

On 20 January 1888 the Cardinal Prefect responded to the Apostolic Delegate Msgr. Aiuti, granting the first demand of admitting two clerics from the Southist community to the Propaganda College, but denying the other three requests, which did not correspond to the position of the Holy See.

I have taken into consideration the letter dated 8 December 1887 addressed to Your Most Rev. Lordship by the Surianis called Southists; you transmitted to me the original English version with an Italian translation with your letter no. 389. Leaving out of consideration the short history of their caste which they relate, I am careful to answer the questions they asked at the end of the above-mentioned letter.

As regards the first question, I have the pleasure to inform you that I have no difficulty to admit two young people of their caste too in this Pontifical Urban College and for this purpose I am sending Your Lordship the relevant questionnaire, here attached. Since the scholastic year has already advanced they can be sent by you at the right time for the next coming scholastic year, namely after the great summer heat. In the meantime you will be as kind as to make sure, also through Msgr. Lavigne, of the physical, intellectual and moral

qualities of the young people considered the worthiest of this favour and to make them improve their Italian and Latin. It is desirable that they are not younger than 15 years and not older than 20 years.

As regards the second question and the fourth one, Your Lordship understands in itself that this Sacred Congregation cannot accept them and I believe it superfluous to explain the reasons.

As regards the third question, I submit myself to my letters addressed to you and dated 15 December 1887 and 9 January 1888 no.11 and no. 2 respectively. I leave it to the wisdom and prudence of Your Lordship to make those faithful conveniently appreciate all the respect this Sacred Congregation nourishes for them.

I profit of this occasion to inform you that I have received your letters dated 13, 18 and 27 December 1887 nos. 381, 388 and 403 respectively and I thank you for the information they contain.

After this etc.,
 Cardinal Prefect G. Simeoni,
 Secretary S. Cretoni.

11. LETTER OF EMMANUEL NIDIRY AND ALEXANDER OF ST JOSEPH TO LAVIGNE

Charles Lavigne, vicar apostolic of Kottayam took possession of his office on 30 April 1888. In accordance with the apostolic letter Quod iam pridem Lavigne appointed four councillors: Frs. Emmanuel Nidiry, Alexander of St Joseph and Aloysius Pareparambil (Pazheparambil) from the Northist community and Joseph Tharayil from the Southist people, but deferred the nomination of the vicar general. Lavigne was preparing to send two Southist boys to the Propaganda College. Two of the councillors Frs. Emmanuel Nidiry and Alexander of St Joseph expressed their reservations on the immediate sending of the said Southist boys on the grounds that it would contribute

to the widening of the caste distinction. On the basis of the tensions existing between the two peoples they pointed out also that sending two boys from the minority community would create further problems, because only one Northist student was already admitted to the Urban College.

Mannanam, 12 June 1888

Right Rev. & Dear Lord

As your Lordship was pleased to select us both, as your counsellors from the Nordist party of your subjects we think it our duty to express to your Lordship the sentiments of the people to whose party we belong. As none of us is at present in the company of your Lordship the importance and emergency of the subject compel us to discharge the same duty by writing the following lines.

1st Your Lordship well remembers that on the first day after your Lordship's arrival in this convent the members of our secular clergy then present in this convent having heard that your Lordship promised to the Sudists who came that morning to you with an address that two of their children would shortly be sent to Rome to be educated in the Propaganda College, came to your Lordship in a body and requested you to be pleased to send to Rome children proportionate to the number of the clergy and laity of the two parties viz Sudists & Nordists. Your Lordship reply was that as the S. Congregation has already promised to take two children of that party it is not left to your Lordship's option to change the number. They then again told your Lordship that they themselves would represent the matter to Rome if your Lordship allow them to do so, to which your Lordship reply was that the first day after your arrival was not a day for pressure and complaints and all should be quiet and everything will have a satisfactory termination.

2nd From the above said words of your Lordship they understood that they are hinted not to write about that and that your Lordship who saw the vast difference of the number of the Sudists and Nordists understood that while a single student from the Nordists

of this vicariate alone is studying in Propaganda to send two of the other party would be impropportionate and unreasonable, would write yourself to the S. Congregation to arrange the matter as it should be.

3rd Some priests of the Nordist party having heard that your Lordship went to Brammangalam to examine and choose the two students to be sent to Rome communicated their dissatisfaction to us, we think that people at large would follow them in their sentiments. We therefore request your Lordship not to be hurry in selecting and sending the students to Rome and wait till the Nordists also send their representation to Rome and get a resolution from there. As we think there is no student in Brammangalam who has all the qualifications which the Propaganda requires especially the knowledge of Latin as much as to express his own sentiments in that language, your Lordship has good reason to wait.

4th When some days ago Fr. Joseph Pallikunnel with some students came to Mannanam to see your Lordship styling them as the seminarists of Brammangalam. We thought to inform your Lordship that Brammangalam was not a seminary and nobody studied there; up to this all the clergymen of the Sudists were educated either in Mannanam or in some other seminary together with the Nordists; the house at Brammangalam was made with the intention and title of a future convent. The students who are found at present in Brammangalam are persons picked up and borrowed from different places with a view to get to that house the name and title of a seminary from your Lordship which any prudent man can from prima facie understand is a measure to widen the discord between the Nordists and Sudists and consequently it would become a nursery of caste distinction in case their request be granted. As we kept silence at that time we thought it our duty to express this also in this letter.

5th There is another cause of dissatisfaction to the Nordists viz your Lordship styling the Edakatt church of the Sudists at Kottayam as your Cathedral. The history of the Syrians from all antiquity shows the prelates who governed them resided in different times and ages'

ruling over both the Nordist & Sudist community but never a Sudist church was selected as Episcopal residence or Cathedral. If this novelty be done by your Lordship we regret to say that it being an unprecedented act would highly displease to whole Nordist community.

Stating that nothing but frankness & loyalty moved us to write the above lines & begging your Lordships blessings on bended knees.

We remain,

Your Lordships' most obedient and humble servants,

Fr. E. A. Nidiry, Fr. Alexander of St. Joseph.

12. LETTER OF APOSTOLIC DELEGATE AIUTI TO THE PREFECT OF PROPAGANDA FIDE, RECOMMENDING A SEPARATE ADMINISTRATION FOR THE SOUTHIST COMMUNITY.

As we have already seen, Vicar Apostolic Charles Lavigne, who reached his vicariate on 30 April 1888, appointed four councillors: three from the Northist community and one from among the Southists, but he did not appoint the vicar general. In this context on 16 February 1889 the Apostolic Delegate Msgr. Aiuti wrote to the Prefect of Propaganda Fide that in his opinion the only definitive and permanent solution to the problem would be to establish a separate administration for the Southists in the vicariate, granting them a separate vicar general and two councillors. Moreover, the Apostolic Delegate hoped that the aforesaid provision would enable the reunion of about 20,000 Jacobite Southists with the Catholic Church.

Most Reverend Eminence,

Your Most Rev. Eminence, with your most venerable letters nos. 11, 2 and 3 of 15 December 1887 and of 9 and 20 January 1888, had the clemency to grant me many instructions about the various ways, according to which the question of the Suriani Southists could be settled after the arrival of Msgr. Lavigne.

In accordance with the most venerable orders contained in the letters, in this meantime I have utilized every meeting to kindly invite the prelates of Verapoly and the illustrious Msgr. Lavigne to use all the available opportunities to make the Southists understand that it was not possible to modify the provisions of the brief *Quod iampridem* in the manner indicated by them, namely erecting a third vicariate for them; on various circumstances I have addressed to those Christians some exhortations with the same intention.

I am pleased to be able to let Your Eminence know that the efforts of those illustrious prelates and mine have succeeded in keeping the Southists calm and quiet until now, and in so acting that they are satisfied with the fact that only one of the four councillors of the vicar apostolic is of their caste and the other three belong to that of the Northists. The Southists are good-natured and they are inclined by nature, indeed accustomed, to obedience and respect for the ecclesiastical authority.

However, when there is the appointment of the vicar general, the question will probably come again to the surface and it will be difficult to continue keeping the Southists calm. The Northists are turbulent by nature and not very respectful of ecclesiastical authorities; they have a manifest antipathy against the Southists and always endeavour to dominate over them and to crush them as much as possible. They will tell again the vicar apostolic and this Delegation what they have already exposed many times, that is, they are unwillingly tolerating a Southist taking part in the council of the vicariate because they are more than 100,000 whereas the Southists are less than 20,000, and they will persist in asking that the Southist now in the council be expelled from there and the council be composed of four Northists. The poor Southists will feel wounded again and from the one side we will have new petitions and pressures at the Holy See, on the other agitation and disaccord.

In my humble opinion the only means to put an end to this question once and for all and to preclude the way to discordance

and hatred between these two Christianities in the future, would be to establish a separate administration for the Southists, granting them a vicar general and two councillors.

This measure would in truth favour the division of the two castes, but it would also have two very great advantages: at a single shot to organize the affairs definitively and to open the way to the Jacobites of the same caste as the Southists (who are about 20,000) to re-enter the Catholic Church. The Jacobite Southists have already a separate administration from the rest of their Jacobite Northist brethren, and they have a separate vicar general. Between the Jacobite Southists and the Jacobite Northists there are the same antipathy and opposition that exist between the Catholic Southists and the Catholic Northists, and the Jacobite Southists will never be converted as long as they know that they have to be then subjected to an administration composed of Northists at least in its majority. If the separate administration had only the vicar general and a single councillor, they would still consider themselves inferior to the Northists and they would really be so. If my prediction is correct, that afterwards the Jacobite Southists will probably re-enter the bosom of the Catholic Church, there would be a Southist Christianity amounting to about 40,000 people altogether and so they could have a separate bishop in due time (cf. doc. 12).

Therefore if Your Eminence in your great wisdom would like to take my humble and weak point of view into account, the appointment of the vicar general in the two vicariates could coincide with the establishment of the planned separate administration for the Southists.

Enclosed herewith I am transmitting to Your Eminence a letter of Msgr. Lavigne on the same subject.

While I submit the entire content of this respectful letter to the great consideration of Your Eminence, I wait for the orders Your Eminence will like to grant me on the subject; with the deepest respect

I have the greatest honour to prostrate myself once more to kiss the sacred purple and to take my leave with the due veneration.

Humble, devout and obedient servant of Your Most Rev. Eminence,

+ Andrea Archbishop of Achrida, Apostolic Delegate of the East Indies.

13. LETTER OF LAVIGNE TO PROPAGANDA FIDE, RECOMMENDING A SEPARATE VICAR GENERAL AND TWO COUNCILLORS FOR THE SOUTHIST COMMUNITY

Together with the aforementioned letter the Apostolic Delegate transmitted the letter of Msgr. Lavigne, vicar apostolic of Kottayam, dated 14 February 1889, in which the latter presented the urgent need of granting the Southists a separate administration, composed of a vicar general and two councillors from their community. He pointed out that such a provision would reward the docility of the Southists, facilitate reforms among them and favour the conversion of Jacobite Southists. He even postponed the appointment of the vicar general, ordered by the apostolic letter Quod iam pridem, since he wanted it to coincide with the establishment of a separate administration for the Southists. Likewise he wanted to avoid the natural candidate to the said office, Fr. Emanuel Nidiry, the most outstanding, able and worthy priest at that epoch.

Most Reverend Eminence,

After having observed for ten months the mutual relations between the two parties, the Northists and the Southists, I believe it my duty to direct a request to Your Eminence.

Until the present day I have governed with a single council composed of three Northists and a Southist, and the affairs have progressed in very good harmony, thanks above all to the trust which

the Southists have placed in their vicar apostolic. However, the division of the two parties are so deep, that this peace may not be lasting. It seems to me that the best means to ensure the future is:

1) to grant the Southists a vicar general; 2) to give them also a separate council of administration composed of two members.

This provision: a) will reward the docility which they showed after my arrival; b) it will give them a great impetus to serious reforms when they are delivered from the oppression in which the Northists keep them; c) it will facilitate the conversion of the fifteen or twenty Jacobite Southist priests, who might possibly bring with them a great number, if not all, of their parishioners.

The appointment of the vicars general is urgent, very urgent; this should, it seems to me, coincide with the establishment of a separate council for the Southists. At the same time it would be better to have some regulations with regard to the insignia of the vicar general and the use of the pontificals. I would consider it very useful to give the councillors also some kind of distinguishing mark, for example a purple belt.

I remain with the profound respect of Your Most Rev. Eminence,

Very humble servant in Jesus Christ,

Charles SJ, vicar apostolic of Kottayam.

(14 February 1889)

**14. REPORT OF CARDINAL GAETANO
ALOISIMASTELLA ON THE SPECIAL
ORGANIZATION DEMANDED BY THE SOUTHISTS**

In the general assembly of Propaganda Fide for the Affairs of the Oriental Rite held on 15 July 1889 the Cardinals considered the problems connected with the conflicts between the Southists and Northists in the vicariate apostolic of Kottayam and the proposal to grant the Southists a separate

vicar general and two councillors. Cardinal Gaetano Aloisi-Mastella, Prefect of the Congregation presented a detailed report, in which he highlighted the vicissitudes after the promulgation of the apostolic letter Quod iam pridem, constituting two vicariates apostolic. He reported on the division of the Suriani Catholics into Southists and Northists, as well as the communications between the Holy See, the Apostolic Delegate, Vicar Apostolic Lavigne and other persons about the question, indicating their essential content as well.

Most Eminent and Reverend Fathers,

1. With the brief *Quod iam pridem* dated 20 May 1887 the Holy Father erected two separate vicariates apostolic for the Suriani Catholics of Malabar in the towns of Trichur and Kottayam. His Holiness wanted that the administration of the Suriani Catholics be separated from that of the Latins, but that the two new vicariates apostolic be entrusted to bishops of Latin rite, who should appoint a vicar general and four councillors from the Suriani rite. For the territorial division of the mentioned vicariates, the same brief established as the border between them the river Alwaye that divides Malabar in two almost equal parts. It will be of use to quote here the operative part of the mentioned brief: "And thus by our own initiative (*motu proprio*), with a sure knowledge and after mature deliberation, by force of the present letter we order that, after a ritual separation of the Syro-Malabar Catholics has been made from the Latin Christians, two vicariates apostolic be constituted for them to be committed to Latin bishops, who should each appoint a Syro-Malabar vicar general to whom should be given the privilege of exercising in his own rite pontifical ceremonies, and of conferring the sacrament of confirmation, with chrism nevertheless consecrated by a bishop; and they shall choose four ecclesiastics of the same nation and rite and shall avail themselves of their advice in all ecclesiastical affairs. Moreover, we order that the territorial division of the said vicariates apostolic be made according to the natural

boundaries of the river Alway which from the town of Malayattoor divides the region of Malabar till it flows into the sea near the town of Cochin, so that the first vicariate is of the north with the ordinary residence of the vicar apostolic in the city of Trichur, from which city it will take its name; the second will be in the south with the ordinary residence in the city of Kottayam from which it will derive its name”.

2. With briefs dated 13 September 1887 Msgr. Adolf Medlycott was appointed vicar apostolic of Trichur and Msgr. Charles Lavigne was appointed vicar apostolic of Kottayam. So the Discalced Carmelite Fathers, who had taken care of the Surianis from the epoch of Alexander VII until our times, ceased to take care of them. Moreover it seems that they have left a great legacy of love and regret in some of those faithful, especially in the cast of the Southists. It is known to Your Eminences that one of the deepest social plagues of the Indies is the division of the castes and the Surianis of Malabar are not free from this. They are divided in two groups: *Vadakkumbhagar* or Northists and *Tekkumbhagar* or Southists.⁶ The Northists altogether number about 200,000 in the two vicariates, the Southists count 15,000 or 20,000. These latter pretend to be descendants from the Chaldeans of Mesopotamia and consider themselves nobler. They do not admit new converts among them for fear of losing their traditional nobility, they never contract marriage with the Northists, nor admit the Northists to eat with them, nor permit a Northist be a vicar in their churches, etc (doc. no. 3). They are good-natured and naturally inclined to, rather accustomed to obedience and respect towards ecclesiastical authority (doc. no. 12). On the contrary the Northists admit the Southists in their churches (doc. no. 3), “but they are turbulent by nature and not very

⁶ This distinction between Northists and Southists is not geographical but of caste, although most of the Southists are geographically in the South of Malabar, namely in the vicariate apostolic of Kottayam.

respectful of ecclesiastical authorities, they have a manifest antipathy against the Southists and always endeavour to dominate over them and to crush them as much as possible (doc. no. 12).

3. Given this state of things and this deep division of minds, it should not be surprising that the aforementioned provisions of the brief *Quod iampridem* met with some difficulties in their implementation. In fact, with regard to the appointment of four councillors, the Northists, alleging their numerical strength, declared that they would tolerate only very malevolently a Southist taking part in the council of the vicariate, while the Southists in their turn were not satisfied with the fact that only one of the four councillors was of their caste and the other three belonged to the caste of the Northists (doc. no. 11).

4. Moreover the Southists may have declared that they did not intend to be governed by a Northist vicar general, nor to admit him in their churches to perform the sacred functions and to administer the sacrament of Confirmation (doc. no. 3). They wrote to Msgr. Aiuti, Apostolic Delegate of the East Indies, many letters (doc. no. 7) asking for the erection of a third vicariate apostolic exclusively for them, to be entrusted to a Carmelite prelate (doc. no. 7).

5. About this project, supported by the archbishop of Verapoly himself, Msgr. Aiuti gave the first report to the Propaganda with a letter dated 14 November 1887, no. 324 (doc. no. 4). Considering the fact that the mentioned brief *Quod iampridem* had been published only six months earlier and since in this brief – on the basis of the deliberation taken collegially in previous February? (January) by the prelates of the Central and South India gathered in Bangalore under the presidency of Msgr. Agliardi, the then Apostolic Delegate of the East Indies,⁷ – it was ordered that the division of the two vicariates

⁷ In this meeting Msgr. Mellano and Msgr. Berardi were also present and they signed the deliberations.

be made territorially and not according to the castes, the Propaganda could not but approve the reply given by Msgr. Aiuti to Msgr. Mellano, namely it was not held opportune to actualize the mentioned project (doc. no. 6). Moreover at the same time the most Eminent Cardinal Prefect, not intending to decide the question, suggested a few ways, which seemed suitable to give some satisfaction to the Southists. And primarily with regard to the appointment of the vicar general he said that: a) the vicar apostolic himself could perform the pontifical ceremonies and administer Confirmation in the churches of the Southists, although with this provision the Southists could consider themselves inferior to the Northists as the vicar apostolic would conduct these services in Latin rite; b) since the Southists are admitted in the churches of the Northists and not vice versa, the vicar general could be a Southist; c) since the vicar general could be removed according to the will of the vicar apostolic, worthy ecclesiastics of both castes could be alternated in that office at not too short intervals; d) lastly, if it were of use, the vicars general could be two: a Northist and a Southist (doc. no. 6).

6. With regard to the appointment of the councillors it was declared, there was no difficulty if – as he suggested – two were Southists and two were Northists. (doc. no. 8).

7. However, not too long ago the Southists sent new petitions to the Holy Father and Msgr. Aiuti. In fact with a long letter dated 8 December 1887 they narrated their history from the beginning until our days, underscoring their nobility and the dangers to be feared were they to be forced to submit themselves to Northist vicars general. So they asked that: 1) As four Northist students were admitted to the Urban College, also two or three Southist students should be admitted, to be then ordained bishops; 2) during their formation the Southists should be governed by Babylonian or Maronite bishops; 3) or they should be subjected to the vicar apostolic of Kottayam, assisted by a vicar general and a *Committee of*

Southists; 4) or they should be allowed to be governed by the bishop of Cochin or the bishop of Verapoly (doc. no. 9).

8. His Eminence the Cardinal Prefect, replying to Msgr. Aiuti, accepted the first request immediately,⁸ but turned down the second and the fourth. With regard to the third demand he submitted himself to his previous letters on the subject (docs. 5 and 6), inviting Msgr. Aiuti to make those faithful appreciate in a seemly way all the respect that this Holy Congregation has for them (doc. no. 10).

9. The counsels of the Apostolic Delegate, the Carmelite prelates and Msgr. Lavigne have succeeded in calming down and reassuring the Southists until now and these have been satisfied, even if half-heartedly, that one of the four councillors was of their caste and the other three were of the caste of the Northists. But Msgr. Apostolic Delegate fears that the problem will again come to the surface when the vicar general is appointed and the Southists could only be calmed down with difficulty; so he returns to the petition mentioned under no. 3 (§ 7) and proposes the following project: "In my humble opinion the only means to put an end to this question once and for all and to preclude the way to discordance and hatred between these two Christianities in the future, would be to establish a separate administration for the Southists, granting them a vicar general and two councillors" (doc.12).

10. The realization of this project, says Msgr. Lavigne: "a) will reward the docility which they showed after my arrival; b) it will give them a great impetus to serious reforms when they are delivered from the oppression in which the Northists keep them; c) it will

⁸ So now in the Urban College there are six Suriani students, four Northists and two Southists. Recently a seventh student has been admitted, he will be a Northist of the vicariate apostolic of Kottayam and will enter the College in the next scholastic year. This admission has been made so that the Surianis might surrender in a serious dispute with Msgr. Mellano about the property of the Church of the Good Shepherd in Kottayam.

facilitate the conversion of the fifteen or twenty Jacobite Southist priests, who might possibly bring with them a great number, if not all, of their parishioners” (doc. 13). Thus, in the opinion of Msgr. Aiuti there would be two advantages to this provision: to organize definitively the affairs of the Surianis and to open the way to the Jacobites of the same caste as the Southists, who amount to about 20,000, to re-enter the Catholic Church. And he adds: “The Jacobite Southists have already a separate administration from the rest of their brethren, the Jacobite Northists, and they have a separate vicar general. Between the Jacobite Southists and the Jacobite Northists there is the same antipathy and opposition that is found between the Catholic Southists and the Catholic Northists, and the Jacobite Southists will never be converted as long as they know that they have to be subjected to an administration composed of Northists at least in its majority. If the separate administration had only the vicar general and a councillor, they would still consider themselves inferior to the Northists and they would be so in truth. If my predictions were to come true, and the Jacobite Southists should re-enter the bosom of Catholic Church, there would be a Southist Christianity amounting to about 40,000 people and so they could have a separate bishop in due time.

11. Concerning this, it is right to point out that the Jacobites do not belong to the same rite as the Suriani Catholics because the former are pure Surianis and they consecrate in fermented (leavened) bread, while the latter consider themselves descendants from the Syro-Chaldeans and, after the Synod of Diamper (1599), they consecrate in unleavened bread.

Moreover in the general meeting of 25 June 1888, discussing the report (ponenza) on *The eventual conversion of the Jacobite Surianis of Malabar*, to the doubts:

5. *Whether and how is it fitting to assure Mar Dionysius (metropolitan of the Jacobites) that the Syro-Jacobites, if converted, will be left in their own rite;*

6. *Whether and how especially to declare that they will be permitted to keep up the use of the fermented (leavened) bread for the Eucharistic matter;*

Your Eminences, with the subsequent approval of the Holy Father, responded: "To the first, Affirmative, with the exception of mutations that might have occurred in the rite and with the reservation clause: the books and the ritual usages of the Jacobites are to be examined. To the sixth, Affirmative, if they acknowledge that both in unleavened and leavened wheat bread the Body of Christ is truly made. With regard to the mixing of salt and oil etc.

After all this, it remains only to beg Your Eminences to resolve the following DOUBT: whether and which special organization is fitting to be granted to the Malabar Surianis of the caste of the Southists.

15. DECISION TO GRANT A SEPARATE VICAR GENERAL AND TWO COUNCILLORS TO THE SOUTHIST COMMUNITY

After long discussions the Cardinals decided to grant the Southists a separate administration consisting of a vicar general and two councillors from their community. On 16 July 1889 Pope Leo XIII approved the proposal of the Congregation of Propaganda Fide. We present the report on the decision of the Congregation and the approval of the Pope.

In the general meeting of the Propaganda Fide for the Affairs of the Oriental Rite held on 15 July 1889, their Eminences the most Rev. Lords Cardinals, Monaco, Serafini, Parocchi, Simeoni Prefect, Melchers, Schiaffino, Vannutelli, Aloisi-Mastella, Mestal, Zigliara, Verga *ad dubbium* – on the special organization requested for the Surianis of the caste of the Southists – His Eminence the most Rev. Cardinal Placido Maria Schiaffino being referent for His Eminence Aloisi decided that it should be responded:

Affirmative, with the reservation, the two apostolic vicariates remaining stable it is granted to the Suriani Catholics called Southists a distinct vicar general with two councillors, with the same norms, equal attributions and privileges already granted to the other two vicars general.

It is so. Lord Cardinal Schiaffino.

In the Audience of His Holiness dated 16 July 1889. Our most Holy Lord Pope Leo XIII by divine providence, I the undersigned vicar of the Sacred Congregation of Propaganda Fide for the Affairs of the Oriental Rite being referent, has benignly deigned to approve the aforesaid decision of the Eminent Fathers in all its parts.

+Archbishop Ignatius Tessillara, Secretary.

**16. LETTER OF THE SOUTHIST VICAR GENERAL,
COUNCILLORS AND OTHER PRIESTS TO
PROPAGANDA FIDE**

Upon the insistence of Propaganda Fide and Apostolic Delegate Aiuti, after deferring many times, submitting himself to 'Ignition obedience' Vicar Apostolic Lavigne, who was waiting for the decision of Propaganda Fide concerning a separate administration for the Southist community, on 8 September 1889 reluctantly appointed Emanuel Nidiry, the promoter of unity and autonomy of all the St Thomas Christians, as the vicar general for the Northists. On the same date Lavigne also appointed the Southist leader Mathew Makil as vicar general for the Southist community. The Southist priests Joseph Pallikunnel and Mathew Pallikunnel were nominated as councillors. Emanuel Nidiry immediately began to function as vicar general and he celebrated the first pontifical high Mass in Palai on 14 November 1889, while Makil formally took possession of his office only on 8 January 1890 in a ceremony at Kaipuzha. However, with the letter of 24 October 1889 Makil

and the two councillors, together with the other Southist priests thanked the Propaganda Fide for the new provisions.

Most Eminent Prince,

We, the undersigned, who are generally known as Southists at the Holy See and who are of Syro-Chaldean origin, as the opinion holds, came to Malabar around the fourth or fifth century of the Christian Era, and were always distinguished from the Syro-Malabar faithful in the vicariate of Kottayam both in name and in other matters. We reverently approach the presence of Your Eminence in order to candidly express our sincere and due obsequy and veneration towards Your Eminence, and to confess our devotion and affection towards you.

Most Eminent Prince, we are pleased about those things said to us through the most illustrious Lord, father and pastor, our most beloved Charles Lavigne that he (His Greatness) received the letter of Your Eminence, announcing that the Holy See has benignly granted us our own vicar general as for the Northists and this brought to us great joy and public delight.

Most Eminent Prince, we are unable to describe how much our community is moved with love and veneration towards the Holy Father and Your Eminence because of this provision and how much our heart is mollified with the sentiment of tender gratitude, since by this we clearly know the love and diligence of Your Eminence towards us. On account of this we passionately desire to sing with the psalmist king: "When the Lord restored the fortunes of Zion, we are like those who dream. Then our mouth was filled with laughter and our tongue with shouts of joy; then it was said among the nations, the Lord has done great things for them. The Lord has done great things for us, and we rejoiced". And thus from such an act of liberality and fatherly solicitude of the Holy See towards this small flock of Christ, we rightly and firmly believe that this community has already begun, with the special care of Your Eminence, to resurrect from its miserable

condition and dejection of mind, and to be counted among the honest members of the Church.

In the meanwhile it is pleasing to us to remember that no church, none of the priests or families from our community has joined the Mellus schism in any manner, with the exception of two clerics and some young people; the majority of whom acceded to it, seduced by the other party (Northist), attracted and influenced by money. So now we promise firmly and rightly from the heart that in the future we will remain in the obedience of the Holy See, always faithfully following the directive of our most illustrious bishop and most beloved father Charles Lavigne and his successors.

Therefore we pray Your Eminence to benignly refer these promises of our devotion and affection and the sincere gratitude of our heart and propulsion towards the Holy See to our most Holy Father that he deign to impart his paternal blessing on us and our community.

Finally we earnestly beseech God, the author of all good, who has deigned to choose, on account of the circumstances of times and things, Your Eminence to this office, to conserve you safe, sound and in long life.

In the meantime we beseech Your Eminence to be deigned to accept, with paternal and merciful mind, these promises of our devotion and pledges of our most obsequious mind, offered through our most illustrious vicar apostolic, as well as to enrich and protect all of us and our community with your paternal and pastoral blessing.

The most devoted servants of Your Eminence,

The clergy of the Southist Syrians, in the meeting of the priests at Kaipuzha, 24 October 1889.

Signed: Fr. Mathew Makil, vicar general; Fr. Joseph Pallikunnel, councillor and vicar of Brahmamangalam; Fr. Mathew Pallikunnel, councillor as well as 12 other priests of the Southist community.

17. LETTER OF VICAR APOSTOLIC LAVIGNE TO CARDINAL SIMEONI INFORMING HIM OF THE APPOINTMENT OF THE SOUTHIST VICAR GENERAL AND TWO COUNCILLORS

Vicar Apostolic Charles Lavigne sent the aforementioned thanksgiving letter of the Southists with his own forwarding letter, in which he also informed the Propaganda Fide of the appointment of the new vicar general and two councillors from the Southist community, the reforms he introduced among the Southists and his future plans for the progress of the vicariate.

Most Reverend Eminence,

I am happy to forward to Your Eminence the letter by which the Southists thank Your Eminence for having granted them a vicar general and two councillors. This measure will not delay in producing some fruits. Now that they are not obliged anymore to match their steps to those of the Northists, the Southists will carry out all the reforms which will be asked of them, because they have truly the spirit of obedience, and have among them only one will, that to raise their nation.

On the 24th of this month, feast of St Raphael, I convened all their priests and two laymen of every church, and we established some regulations.

1. The expenses on the occasion of marriages, that self-esteem and the spirit of competition had raised to a ruinous degree for the families, have been reduced to reasonable limits.

2. Suits before the civil courts ruined the families and were the cause of numerous false witnesses. I established in every church a court presided by the curate and composed of four or five judges chosen by the people. The court will judge the suits in the first instance and free of charge; if necessary an appeal will be made to the vicar apostolic. This measure has been adopted with gratitude.

3. The priests and the laymen imposed on themselves very heavy taxes for the completion of their central school at Brahmamangalam, the foundation of a home for the old priests, the foundation of a monastery for young girls, the construction of a house for the vicar apostolic, and finally the creation of a fund whose incomes will later on enable the diocesan administration to be self-sufficient, without appealing to Europe. This undertaking presents a lot of difficulties, but these will be surmounted by time and good will.

4. Various other measures have been taken for the spiritual good of the people.

Now we only lack some professors of theology.

A new era begins for the Southern nation. With God's help, and the help that the Sacred Congregation of Propaganda will condescend to grant them, this people will be soon at the level of the best Christendom of Europe.

The Southist vicar general, Fr. Mathew Makil, is young, learned, humble and obedient. He is not at all in a hurry to celebrate his first pontifical Mass.

I undertake to carry out some similar reforms among the Northists, but it will be more difficult to succeed because they are not united among themselves, and do not have the spirit of obedience. However we can detect a movement of zeal among the clergy. More than twenty priests asked me for some rules of sacerdotal perfection in the exercise of the ministry, and want to form a pious union whose members will put themselves totally at the disposal of the bishop for all kinds of ministry. I will inaugurate this union on the day of St Charles Borromeo, patron of the clergy and my special patron. Moreover, I will inform Your Eminence in detail about it.

Some priests have taken the habit of the Tertiaries of St Francis.

I repeat again that the day when the ecclesiastical studies will be solidly organized with good professors, that day will be the day of salvation.

I am with deep respect,

The humble servant of Your Most Rev. Eminence in Jesus Christ,

Charles SJ, Vicar Apostolic of Kottayam.

18. LETTER OF THE REPRESENTATIVES OF FIFTEEN SOUTHIST PARISHES TO POPE LEO XIII

Six years after the establishment of the new arrangement, Christian faithful representing the parishes of the Southist community wrote to Pope Leo XIII describing the miserable conditions under the governance of Lavigne and requesting a bishop from their own community or from Babylon. According to the signatories, the main reason for such a request was the maladministration of Vicar Apostolic Lavigne and the priests who were accused of oppression, extortion and eradication of socio-religious customs for their own benefit and advantage.

To His Holiness, the Most Respected Father, Pope Leo XIII, Vicar of Jesus Christ and Successor of St. Peter in the See of Rome,

The humble memorial of the Suddist Community of the Syrian Church of Malabar in South India.

Most Holy Father,

We, Your Holiness' most dutiful and obedient children, do, hereby, beg to represent your Holiness that we are the descendants of a Syrian Colony that emigrated from Babylon in AD 345 and settled in the Malabar Coast, to propagate the Church of Christ in this dark land; ever since our colonisation, we have been remaining as a separate sect without intermarriage with other Christian sects.

Until recently, we were under the vicar apostolic (now archbishop) of Verapoly. When lately, the Syrian Churches were divided into the two vicariates apostolic of Kottayam and Trichoor, we became subject to Dr. Lavigne, bishop of Kottayam. We were then allowed some what an independent rule with a vicar general elected from our own sect. This management, though not quite satisfactory to the mass of the people, was, nevertheless, duly submitted to, by our community as it was our duty to obey the decision of the Holy See to which we have always been loyal.

Unfortunately the policy adopted by Dr. Lavigne and his subordinates is too severe and unbearable. His lordship with the vicars of enlisting the priests in his side is in the habit of issuing orders and decrees increasing the rate of pay and fees due to priests from people. He has thus won the priests to his side and oppressed the people en-masse. The priests are therefore always ready to uphold the bishop and sign even blank papers to be utilized by the Bishop for the purpose of misrepresenting the state of this church. Oppression and extortion are resorted to, to satisfy the greedy appetites of the bishop and the clergy. The social religious customs observed by our community from time-immemorial are changed to the advantage of priests. The marriage customs observed by our people ever since our colonisation and the observance of the fast of Nineveh are all removed by the order of the bishop. There is, therefore, no church in our community, where peace prevails now. Dissensions, disputes, discords and undue excommunications are the order of the day. All these are due to the iron rule and rigid oppression of our people exercised by our bishop and priests, and as a consequence of these, priests are deserted. Even their parents and brothers are against them.

We beg to represent again that we form only half of the descendants of the Syrian colony of 345, the other half being in the Jaccobite faith, who, through following a heretical church, are, nevertheless, enjoying the benefits and blessings of a liberal in

oppressive rule of their mild native bishops. If the present iron rule of our Bishop Dr. Lavigne and his clergy were to continue some more years unchecked, we regret to say that the result would be a total separation of our community in to Jaccobite heresy. Our Jaccobite brethren are always on the watch to mislead us. The priests are allowed to commit any evils. Often sins committed by priests are not punished with the view of keeping them attached to the bishop's side.

The only alternative that would serve to re-establish peace in our community is, in our humble opinion, the appointment of a bishop from our own community or from Babylon.

Since the publication, last year of that wise and kind bull allowing all Oriental Catholics to be ruled by the bishop of their own sect and rite, we were expecting the same concession to our community who had been ruled by bishop of Babylon until 1599.

For the above reasons, we your Holiness' most obedient and loyal children of suddist Syrian society of Malabar, most humbly and earnestly pray that your holiness may be kindly pleased to extend us the gracious freedom allowed to other Christian communities of the east, by kindly appointing a bishop from our own sect, or by permitting the patriarch of Babylon to rule us by bishops appointed by him, or by allowing us to follow our Jaccobite brethren and heresy.

We beg to remain, Most Holy Father, Your Holiness' most obedient and loyal children,

The suddist Syrian community of Malabar, India,

Kottayam, South India, 27th Nov 1895.

Signed by the representatives of the Southist Christian faithful from 15 parishes: Kaduthuruthy big church, Kottayam, Kaipuzha, Uzhaveer, Punnathura, Neendoor, Piravom, Brahmamangalam, Kumarakom, Kannamkara, Karimkunnam, Monippally, Paynkolam, Athirampuzha and Chunkom.

PART TWO

**ENDEAVOURS OF THE NORTHISTS FOR A
BISHOP FROM THEIR OWN COMMUNITY:
CONSTITUTION OF THE SEPARATE
SOUTHIST VICARIATE APOSTOLIC OF
KOTTAYAM**

Introduction

As we have already seen, upon insistence of the Apostolic Delegate Antony Agliardi and Propaganda Fide on 8 September 1889 Charles Lavigne reluctantly appointed Emanuel Nidiry as the Northist vicar general, together with the Southist Vicar General Mathew Makil. However, Lavigne continued to manifest his antipathy against Nidiry and exploited every occasion to humiliate him. The apostolic letter *Quod iampridem* fixed the residence of the vicar apostolic of Kottayam in the same town, but Lavigne did not want to reside there since it was also the centre of the Malankara Orthodox Church. Against the wish of the Vicar General Nidiry and the majority of the priests and faithful, after obtaining the official permission of the Holy See, on 19 March 1891 Lavigne transferred his residence from Kottayam to Changanacherry, which was predominantly a Catholic centre. Although the residence was transferred, the official name of the vicariate continued to be Kottayam; and hence we also use the name Kottayam, when referring to the vicariate during this period.

The rivalry between Vicar Apostolic Lavigne and the native Vicar General Emanuel Nidiry was exacerbated, also because of the great popularity of the latter among the Christians and even among the faithful of other religions. Finally on 11 May 1892 Lavigne issued a decree granting Nidiry exoneration from the office for sickness and appointing him parish priest of Kuravilangad. After the removal of Nidiry, Lavigne himself selected and appointed Fr. Joseph Thayyil as his Northist vicar general. Mathew Makil continued as the vicar general for the Southist people.

With the separation of the Eastern Christians from the Latin faithful of the archdiocese of Verapoly and the erection of two vicariates the separate identity of the St Thomas Christians was again recognized, but they were not fully satisfied because of the appointment of Latin bishops as vicars apostolic. Hence the St Thomas Christians continued their efforts to have bishops of their own rite and nation. The Northists of the vicariate of Kottayam were in the forefront of the long struggle for the autonomy of their Church through the appointment of native bishops. As a consequence the Northists appeared to the Vicar Apostolic Lavigne and the Apostolic Delegate Zaleski as disobedient, turbulent and disquiet agitators, who were always dissatisfied and clamoured incessantly for further concessions.

Due to the continued efforts of the St Thomas Christians, the general assembly of Propaganda Fide for the Affairs of the Oriental Rite held on 7 January 1895 theoretically decided to grant some native bishops to St Thomas Christians. The Apostolic Delegate and the vicars apostolic for the Suriani Catholics were also asked to ascertain whether among the secular or religious clergy and especially among the priests called by them to fulfil the office of vicar general, there were subjects worthy to be adorned with the episcopal character. However, because of various difficulties and doubts the decision was not immediately implemented.

19. LETTER OF VICAR APOSTOLIC LAVIGNE PRESENTING MATHEW MAKIL AS THE BEST CANDIDATE FOR THE VICARIATE APOSTOLIC OF KOTTAYAM

As we have seen above, the general assembly of Propaganda Fide held on 7 January 1895 decided to grant some native bishops to the Syro-Malabar Church as vicars apostolic. Towards the end of January 1895 the Apostolic Delegate Zaleski and the vicars apostolic Lavigne and Medlycott were asked to present worthy candidates for episcopacy especially from among the vicars general they had chosen. Zaleski was intransigently opposed to the appointment of native bishops and he did not present any candidate, in tune with his position that there was not even a single person in the native clergy worthy of the episcopate. Medlycott, vicar apostolic of Trichur sent a list of four: George Mampally, Francis Alappatt, John Menacherry and Joseph of St John of the Cross TOCD. Charles Lavigne, vicar apostolic of Kottayam presented the Southist Vicar General Mathew Makil as the first and best candidate, while he described the Northist Vicar General Joseph Thayyil, chosen by himself, without even mentioning his name as a useless, ignorant and inefficient person. Lavigne also sent to Propaganda the name of Aloysius Pareparambil as a comparatively good candidate. We furnish here only the letter of Lavigne, since only this is relevant to our theme.

Changanacherry, 22 February 1895

Most Reverend Eminence,

I am really pleased to be able to respond in a manner conforming to the wishes expressed by Your Eminence in your letter no: 3304.

Given the fact that the two sections, Northist and Southists, have a vicar general each, with the privilege of pontifical ceremonies, I have to propose two candidates.

Southists: my Vicar General Fr. Mathew Makil, who has, to a sufficient degree, the qualities required by Your Eminence. He was formerly secretary to the late Msgr. Marcelline, who was very much attached to him.

Science: he speaks and writes Latin and English. Being a student of the Puthenpally Seminary, his theological knowledge is sufficient for the principal questions. Besides he loves study and he would consider it his duty and pleasure to complete his learning.

Moral qualities: He has sincere love for the Roman Church and the Holy See, true sacerdotal manners (morals), the piety necessary for priests, and fidelity to his bishop. He also desires to ameliorate the education of the clergy and the youth. Thanks to him, I could establish a Visitation convent for the Southists.

The administration of the Southist section is quite completely in his hands alone and affairs proceed rather well. I would add that, up to now, he has not manifested any tendency to flaunt his pontifical privileges.

His defect is his lack of energy, but this defect is not such as could impair the fruits of his administration.

Northists: I do not propose my present vicar general.

1. In fact, his knowledge is entirely insufficient; he was made a priest at the epoch when there was no regular seminary. It is his good natural sense and the uprightness of his spirit that guide him. He completely ignores Latin and English. He does not comprehend the necessity to make reforms and ameliorate education.

2. He has the personal virtues of a good priest and a conciliatory spirit. It is because of his devotion to the Roman Church and his

fidelity to his ecclesiastical superiors, both to the bishops of Verapoly and at present to myself, that I selected him for the office of vicar general. However, because of his age and temperament he is without any energy. He would let all the reform enterprises fall and abandon the clergy to their natural indolence.

On the contrary I can propose and recommend Fr. Aloysius Pareparambil (Pazheparambil), secretary general of the vicariate.

Science: he knows theology to a level sufficient for Your Eminence, even though he did not follow a good regular course of ecclesiastical studies. In all his leisure time he is occupied with reading good books dealing with religious questions and he translates into Malayalam whatever seems to him useful for the clergy or the faithful. He speaks and writes Latin and English correctly, reads Italian and recently he wanted to study French, in order to be able to read the sermons and treatises of the Holy Scripture which I have with me, but I preferred that he study Latin authors.

He favours all the efforts for reform of education both of laity and clergy.

Moral qualities: he is a person of delicate conscience and this explains the rigidity towards some people. He has integrity of morals, solid piety, love for the Holy Roman Church, and is submissive to the superiors in his words and actions. He is faithful to inform his bishop of the conduct of the clergy. He is diligent and regular in accomplishing his task as the secretary. He knows the vicariate, since he has visited almost all the churches together with me; he is also able to pacify and to terminate disputes.

When I arrived here, I found two young girls who aspired to embrace religious life. Thanks to the zeal and efforts of Fr. Aloysius, we have four convents of the Carmelites, at least partly built, in which there are already external schools and homes for the elderly. In these houses religious discipline is regularly observed.

Without dwelling further on the qualities of Fr. Aloysius and without mentioning some of his insignificant defects, I believe that he will be a good bishop, on whom Rome could count.

Given the aforementioned qualities, why did I not choose him as vicar general? First of all because I knew that such an appointment would not be pleasing to him; he preferred a lower position, without heavy responsibility. Then one would have suspected that he had worked for the dismissal of Fr. Nidiry in order to substitute him and this would have provoked some difficulties which he considered important to avoid.

Fathers Makil and Pareparambil are both from honourable and sufficiently rich families. In brief, I do not have any difficulty in proposing these two priests to the Sacred Congregation of Propaganda Fide. If God grants them a very long life, there will be time for the surge of a new generation of priests, amongst whom one could find their successors.

I remain with profound respect of Your Most Rev. Eminence,

Humble servant in Jesus Christ, Charles Lavigne, Vicar Apostolic of Kottayam.

20. LETTER OF ZALESKI EXPRESSING HIS OPINION ABOUT THE THREE NATIVE VICARS APOSTOLIC AND MAKING PROPOSALS FOR THE DIVISION OF THE VICARIATE OF KOTTAYAM INTO TWO

More than one year after the aforementioned decisions, on 23 March 1896 the general assembly of Propaganda Fide for the Affairs of the Oriental Rite definitively resolved to concede the St Thomas Christians some bishops of their own rite and nation directly dependent on the Holy See. The decision was also taken to divide the territory of the vicariate of Kottayam into two vicariates apostolic, erecting the vicariate of Ernakulam and to appoint three native priests as vicars apostolic: John

Menacherry, titular bishop of Parai and vicar apostolic of Trichur, Mathew Makil, titular bishop of Tralli and vicar apostolic of Changanacherry and Aloysius Pareparambil, titular bishop of Tiana and vicar apostolic of Ernakulam. On 28 March 1896 the Pope confirmed all the decisions and with the letter of 1 April 1896 the Prefect Ledochowski asked Apostolic Delegate Zaleski to furnish exact information concerning the selected candidates, make proposals for the most appropriate division of the vicariate of Kottayam for the creation of the third vicariate and to provide his observations concerning the education and formation of the clergy. After collecting sufficient details, on 25 May 1896 Zaleski responded to Ledochowski providing the requested information. According to the statistics of Zaleski, at that time the Northists numbered about 240,000 and they had 185 parishes, while the Southists were only 14,000, belonging to 14 parishes. Here only the opinion of Zaleski concerning the three vicars apostolic and the division of the vicariate of Kottayam are presented, since the other aspects are not directly pertinent to our theme.

Apostolic Delegation of the East Indies, No. 1491; Kandy,
25 May 1896

(To) His Eminence Most Reverend Lord Cardinal M.
Ledochowski

Prefect of the Sacred Congregation of Propaganda Fide, Rome

Subject: Suriani native Bishops.

Most Reverend Eminence,

In my report of 22 April no. 1457 I begged Your Most Rev. Eminence to deign to give me a little time to make the inquiries I needed to fulfil, seriously and with a certain precision, the orders given me in the revered dispatch of 1 April, no. 5136/2.

Now, having collected the necessary data, I believe I am able to submit Your Most Rev. Eminence the answers to the questions.

I. Information about the Designated Bishops

A) Rev. Father John Manacherry, designated as vicar apostolic of Trichur, is a Northist, he is 39 years old (born on 1 August 1857), he was educated in the seminary of Puthenpally and was ordained priest in 1883. He exercised the sacred ministry in 4 or 5 places until 1887 when the Vicar Apostolic Msgr. Medlycott appointed him his secretary and pastor of the so-called pro-cathedral church of Trichur.

He is adequately educated in English and Latin and also in theology, but has no knowledge of canon law.

He has a certain experience of administration having been close to Msgr. Medlycott for about 9 years.

However, he has not the energy and steadiness which are essential to rule the Surianis and he has a rather childish character. He is able to do well if he is always under the direction of a superior, but he is incapable of holding an independent and responsible position.

He is not loved by most of the clergy and the people of Trichur; they have a great aversion towards him.

There is the danger that a notable section of the clergy and the people would not want to accept him as bishop and they would deny him obedience.

Thus his appointment as vicar apostolic of Trichur would greatly diminish the hope of the conversion of the schismatic Mellusians, who have a great aversion towards him.

B) Rev. Father Mathew Makil belongs to the caste of the Southists, he is 46 years old (born on 4 April 1850).

And he is a pious, humble and modest priest and he presents himself well also.

He was educated in the seminary of Puthenpally, and then he was secretary of Msgr. Berardi and vicar general for the Southists in Kottayam, after the erection of the Suriani vicariates apostolic.

He knows Latin well and speaks it fluently. He is also able to speak English satisfactorily. He is learned enough in theology, but knows very little of canon law.

He is a respectable man and is greatly superior to every other Southist priest.

He has a certain experience in administration.

However, he has a very timid character, he always wavers, he is not able to take a decision. In the presence of schisms and agitations, so frequent in these countries, he has remained always unarmed and let things go, when a simple opportune measure would have been enough to stop the evil; he is extremely incapable of governing.

He does not enjoy the esteem of the Southist clergy and he is hated by the Southist Catholics, who strongly oppose him now.

Rev. Father Boniface, rector of Puthenpally, tells me that even if he is a Southist, perhaps the evil would be less, if he were appointed bishop of the Northists, but the Southists will not accept him and they will completely deny him obedience.

C) Rev. Father Aloysius Pareparambil, a Northist, is 48 years old.

He has sufficient knowledge of English and Latin, but less, however, than the other two. He has also adequate knowledge of theology, but not of canon law.

He belonged to the congregation of the Suriani Tertiary Carmelites and he studied in one of their convents. Then at the time of the well-known affair of Father Leopold (see the Report of the Eminent Cardinal Persico), he was expelled from the congregation

with the other five leaders of the agitation, and he remained without any office until the appointment of Msgr. Lavigne as vicar apostolic of Kottayam, who made him his secretary, chancellor and fiscal advocate.

He has a certain experience in administration.

He is also very much disliked by the clergy and the people of the vicariate apostolic of Kottayam. Those in the northern part of the vicariate have a great aversion towards him, whilst those in the southern part a little less.

He can also do well under a superior, but he is incapable of holding an independent and responsible position.

II. Different Observations

For a better understanding of the matter it is necessary to comprehend well that the division of the Suriani Catholics of Malabar into Northists and Southists is none other than the usual division of the Indians into castes, and from their names one should not draw the conclusion that the former agglomerate in the North, the latter in the South of Malabar.

On the contrary the southern part of Malabar is exclusively populated by the Northists, as is also the northern part.

The Southists are in the centre, where they are so intermingled with the Northists that a division between them is actually impossible.

It would be almost as if in a single place in Italy one attempted to make a territorial division between the blacksmiths and the carpenters.

In a certain way this will be shown by the attached printed map no. 1, on which I have marked the churches of the Southists in red and those of the Northists in blue.

This impossibility of a territorial division, which could separate the Northists and the Southists, will always be a source of troubles and difficulties.

Therefore, to give a separate bishop to the caste of the Northists and another one to the caste of the Southists would be the most disastrous thing to do because, as I have already reported to Your Most Rev. Eminence many times, the next consequence of the concession of native bishops to the Surianis would be that many Latin dioceses of South India (Verapoly, Pondicherry, Trichinopoly, Cochin, Mangalore), namely those in which the Christians are numerous, would also demand native bishops and to obtain them they would have recourse to the same means, that is agitation, troubles and threats of schism, a situation creating great difficulties.

Thus, if one sets the precedent by giving the Surianis separate bishops for two of their castes, then the Latin Christians of South India also – among whom at present there is the general tendency to emphasize the caste division more and more – will insist that each caste be governed by a bishop of its own and from this would result a confusion that could provoke the ruin of the missions in India.

One cannot say that it is a remote danger, which does not need not to be taken into account. This outcome of the appointment of Suriani native bishops would arrive sooner than one may think.

The Indians are like children, with whom one cannot argue reasonably when they take into their heads the desire for something; in all parts of India, which have been under the Padroado or only in contact with the Padroado, one cannot really count on their submission to the Holy See when the Holy See refuses what they have taken it into their heads to ask for with insistence.

The idea of separating the Southists from the Northists giving the former a separate bishop should not even be considered, since this would not satisfy the Southists themselves in any manner and would be one of the most disastrous things for the peace of the neighbouring Latin Missions.

The division should be territorial.

I say this would not satisfy the Southists because they openly say that they will never submit themselves to a native bishop even if he has been chosen from their caste and those who know well the state of things, say that if they are obliged to accept a native bishop, even a Southist one, a great number of them will pass to the Jacobites.

The jealousies and emulations, existing among them, are the reason for this: everyone would like to have a native bishop, provided that he is of his own family or kinship and would deny obedience to another one.

Then as regards Rev. Fr. Mathew Makil, Rev. Fr. Boniface told me that the Northists would rather accept him if he resides in one of their churches, but the Southists never.

However, this does not mean that the Southists will be calm if they are left under a Latin bishop, on the contrary they will not cease to ask for a native bishop and when they have obtained him they will deny him obedience and at least some of them will pass to the Jacobites.

Moreover, they will not be satisfied to have a separate vicar general for every caste. Once they have native bishops, these vicars general will naturally be of secondary importance.

It is not possible to separate the Southists from the Northists territorially because they live intermingled in the centre of Malabar.

The Southists represent a small fraction in the mass of the Surianis.

At present the Northists number about 240,000 and they have 185 parishes.

The Southists are 14,000 with only 14 parishes.

Then the Southists are a caste in a state of decadence and also intellectually very inferior. Their number always decreases and at

present among them there is a strong trend to marry Jacobite Southists who are also none other than a small fraction of the Jacobite Surianis and these marriages influence the religion very negatively.

They absolutely deny to the neo-converts entrance into their churches and they treat them with the greatest disdain.

For me there is not the slightest doubt that, in the present-day new circumstances the Catholic Church will lose a part of the Surianis within in a few years. Therefore it is necessary to try to regulate matters in such a way that only a small number may be lost, and therefore it seems to me, where there is the absolute impossibility of satisfying both of the castes it is always necessary to have the Northists in view rather than the Southists.

Even if half of the Southists pass to the schism, these will not be more than 7,000, but if the schism takes place among the Northists, matters will be much more serious.

Nor would the Northists be satisfied. The native bishop will be accepted by none other than his kinship and his party, and this only for a short time, since he will let himself be dominated by them. All other his subjects will unite themselves in groups against him and they will strongly oppose him.

Whatever territorial division is effected, it will necessarily happen that all the three vicariates apostolic will be Northist, since the Southists form only a fraction and therefore it is necessary to strive to make the division, as far as possible, in such a way that the mass of the Southists will be in one of these vicariates, in order to free, as far as possible, at least the other two vicariates from the troubles which could ensue from this side.

I have thought it my duty to explain at great length these circumstances so that in its wisdom the Sacred Congregation can take the opportune measures to prevent all the dangers.

The appointment of native bishops and the erection of the third vicariate will really smooth out some of the present difficulties, but they will also be the source of new serious and dangerous difficulties and there is no doubt that before the things are adjusted, Malabar will go through an acute crisis.

III. Division of the Vicariate of Kottayam into Two

Then in the same revered dispatch of 1 April no. 5136/2 Your Most Rev. Eminence has given me the order to submit which is, in my opinion, the most suitable division of the territory of the vicariate apostolic of Kottayam to satisfy the demands of the Northists and the Southists, which is the see to be chosen for each of the two vicars apostolic and which are the churches to be assigned to them.

I humbly dare to present for consideration that this division of the vicariate apostolic of Kottayam into two in accordance with its present boundaries seems to me practically less suitable for the Southists, but above all for the reason that if Kottayam were divided into two, the Surianis of Trichur would immediately demand with their usual insistence and threats that Trichur should also be divided into two, because they not only ask for bishops but they wish to have many of them.

However, if the Sacred Congregation has irrevocably stabilized the decision for this division, it could be determined in the following way:

“The northern vicariate apostolic is formed out of the following four divisions or deaneries (foranes) of the vicariate apostolic of Kottayam, namely Edappally, Arakuzha, Muttuchira (or Kuravilangad) and Pallippuram, together with the following ten Southist churches: Kaduthuruthy, Kaipuzha, Karimkunnam, Kannamkara, Chunkom, Elavoor, Neendoor, Maynoor, Piravom and Brahmamangalam. Residence of the bishop in Tripunithura”.

Tripunithura is the residential town of the king of Cochin. The bishop could also reside in Ernakulam, which is becoming more and

more important and is situated in front of Cochin, on the other side of the ancient port of this town, but this position would be less central.

This vicariate would count 65,000 Northists with 55 parishes and 11,000 Southists divided among 10 parishes.

“The southern vicariate is constituted by the four remaining divisions or deaneries of the vicariate apostolic of Kottayam, namely Anakallumkal (Bharananganam), Palai, Changanacherry and Kalloorcad (Chambakulam), with the four Southist churches: Kottayam, Punnathura, Paingulam, and Kumarakom. Residence of the bishop in Changanacherry”.

This vicariate would have 67,000 Northists with 47 churches and 3,000 Southists divided between 4 parishes.

It is not possible to geographically describe the boundaries of these vicariates because they are in native kingdoms, in which the districts are not well determined and often the rivers and the mountains do not have names.

I have marked this division on the hand-written map no. 2, which has been drawn on the same scale and on transparent canvas and it can be applied on the printed map no. 1.

IV. Another Plan of Division

If the aforementioned division of the vicariate apostolic of Kottayam into two has not yet been definitively decided, I would dare to submit another plan, which seems to me much more suitable from every point of view.

It would consist of forming the third vicariate in the middle of the two already existing, therefore separating the southern part of the vicariate apostolic of Trichur and the northern part of the vicariate apostolic of Kottayam.

It would approximately be the same plan, which was supported by the best Suriani priests, who agreed with me that even if all the

Surianis were to pass to the schism, those in the middle part would always be faithful to the Holy See.

And in fact these people are good-natured, more quite and they distinguish themselves not only in their character but also speak another dialect.

The advantage of this division would also be that it would put an end to the fancy of the people of Trichur to agitate for a fourth vicariate and would reunite almost all the Southists in one vicariate, leaving in the other vicariate none other than an insignificant number of Southists; they should necessarily remain separated from the others given the position of their churches, which are very poor and miserable.

The division I have proposed could be determined in the following way:

“The vicariate apostolic of Trichur extends from the boundaries of the dioceses of Mangalore and Coimbatore as far as the river Chalakudy, which flows into the ocean near Cranganore. The residence of the bishop in Trichur”.

This vicariate would have 84,000 Catholics, all exclusively Northists.

“The vicariate apostolic of Ernakulam is formed out of all the churches of the former vicariate of Trichur with the respective chapels in the southern part of the river Chalakudy as well as the three deaneries (foranes) of the vicariate apostolic of Kottayam: Edappally, Arakuzha and Pallippuram, along with the three churches of the Southists, namely Chunkom, Karimkunnam and Brahmamangalam. The residence of the bishop will be in Ernakulam”.

This vicariate would have 65,000 Northists and only 1,500 Southists.

“The vicariate apostolic of Changanacherry is constituted with the five divisions or deaneries of the vicariate apostolic of Kottayam: Anakkallumkal (Bharananganam), Palai, Muttuchira (or Kuravilangad), Changanacherry and Kalloorkad with all the churches and chapels of the Southists, situated within the limits of these deaneries (foranes). The residence of the bishop will be in Changanacherry”.

This vicariate would have 90,000 Northists with 64 churches and 12,500 Southists divided into 11 parishes.

In this way almost all the Southists would be included in this vicariate; 1,500 Southists, who should necessarily remain in the vicariate apostolic of Ernakulam, do not count for anything.

Then, as the Suriani vicars apostolic, following the example of Padroado, would lay claim to exercise at least personal jurisdiction in all places where a Suriani (Catholic) would settle, since this would result in continuous disturbances and complaints, I believe that it would be necessary to delineate clearly the limits which encompass their jurisdiction.

Thus the three vicariates should be limited within the following boundaries: the limits of the dioceses of Mangalore and Coimbatore to the north, the dioceses of Coimbatore and Trichinopoly to the east, the diocese of Quilon to the south and the ocean to the west.

The creation of these three vicariates seems to me much more suitable, because it would not be the simple division of Kottayam into two and it does not present any difficulties from the point of view of administration.

This division is marked on the manuscript (hand-written) map n. 3.

[Then Zaleski continues with his opinion about the education and formation of clergy, religious orders and maintenance of bishops]

Bowed to the kiss of the sacred purple, I have the honour to take my leave with the most profound veneration,

Most humble and devout servant of Your Most Rev. Eminence,
+Ladislao Michele Archbishop of Tebe, Apostolic Delegate.

21. APOSTOLIC BRIEF *QUAE REI SACRAE* ERECTING THE THREE VICARIATES APOSTOLIC OF TRICHUR, ERNAKULAM AND CHANGANACHERRY

*After obtaining the aforementioned letter of Zaleski, in accordance with the proposals of Propaganda Fide, on 28 July 1896 Pope Leo XIII promulgated the apostolic brief *Quae rei sacrae*, constituting the three vicariates of Trichur, Changanacherry and Ernakulam. The vicariate of Ernakulam was created according to the second proposal of Zaleski for the division of Kottayam, mentioned above. The former vicariate of Kottayam was officially named Changanacherry. As already decided, with three decrees the Pope appointed John Menacherry as titular bishop of Parai and vicar apostolic of Trichur, Mathew Makil as titular bishop of Tralli and vicar apostolic of Changanacherry and Aloysius Pareparambil as titular bishop of Tiana and vicar apostolic of Ernakulam. When the two vicariates were erected, their external confines were not determined, but this time, in harmony with the proposal of Zaleski, well-defined outward boundaries of the three vicariates were fixed, and thus the proper territory of the Syro-Malabar Church came to be limited.*

Leo XIII Pontiff. For perpetual memory

In virtue of the office of the supreme apostolate entrusted to us, we willingly accomplish those things which can enhance the procuration of the sacred (thing) in a better manner and which may fruitfully, prosperously and benevolently affect the Catholic name and the eternal salvation of the faithful, and especially we direct all

our attention and thoughts to that which, in regions separated (from us) by vast areas of lands and seas, after an increase in the number of pastors, may surely contribute to the safety and good of the Christian flock in a more adēquate manner. Indeed having been prompted by this consideration, in order to provide for the spiritual government of the Syro-Malabar faithful, in the apostolic letter given on 20 May 1887, we ordered that after a ritual separation of the Syro-Malabar Catholics had been made from the Latin Christians, two vicariates apostolic should be constituted for them to be committed to Latin bishops and at the same time we enjoined that the territorial division of the said vicariates apostolic should be made according to the natural boundaries of the river Alwaye which from the town of Malayattoor divides the region of Malabar till it flows into the sea near the town of Cochin, so that the first vicariate should be in the north with the ordinary residence of the vicar apostolic in the city of Trichur; the other should be in the south with the ordinary residence of its vicar apostolic in the city of Kottayam. Now indeed, especially given the number of the faithful and having considered the particular circumstances of the places and the peoples, since it seemed to us very opportune to constitute three vicariates apostolic for the Syro-Malabar people, in order to provide more adequately for the spiritual benefit of the faithful of those regions, after we had examined by careful and sedulous study all things of importance together with our venerable brothers the Cardinals of the Holy Roman Church, appointed at the Congregation of Propaganda Fide for the Affairs of the Oriental Rite, in decreeing what follows in accordance with the favourable opinion of our same brothers, we judged that a new proof of our benevolence towards the Syro-Malabar Church should be manifested. Hence, by our own initiative, with a sure knowledge and after mature deliberation, from the fullness of our apostolic power, by force of the present letter, after effecting a new division of the entire region, we constitute three vicariates apostolic immediately dependent on the Holy See for the Syro-Malabarians,

namely the vicariates of Trichur, Ernakulam and Changanacherry, whose territory we wish to extend so far as that of the two former vicariates, namely Trichur and Kottayam. We order that the boundaries of each of these vicariates be defined in the following manner. First of all, the vicariate apostolic of Trichur with the ordinary residence of the vicar in the town commonly known as Trichur, shall extend from the boundaries of the dioceses of Mangalore and Coimbatore as far as the river Chalakudy, which flows into the Ocean near Cranganore. Secondly, the vicariate apostolic of Ernakulam with the ordinary residence of its vicar in the city of Ernakulam, embraces the remaining churches of the former vicariate of Trichur to the left bank of the river Chalakudy, as well as the three deaneries of Edappally, Arakuzha, and Pallippuram along with the three churches of the Southists, namely Chunkom, Karimkunnam and Brahmamangalam. Thirdly, the vicariate apostolic of Changanacherry with the ordinary residence of the vicar in the city of Changanacherry comprises the five deaneries of Anakkallumkal (Bharananganam), Palai, Muttuchira or Kuravilangad, Changanacherry and Kalloorkad with all the churches and chapels of the Southists, situated within the limits of this territory. We decree that this letter of ours is and will be firm, valid and efficacious and that it will obtain and maintain full and complete effect and will provide the fullest support in all things and in every respect to those whom it concerns or will concern at anytime, and thus it must be judged in the matters set above by whomsoever judges, ordinary or delegated, and it would be null and void if anyone should presume to do otherwise concerning these matters, by any authority, knowingly or unknowingly. Notwithstanding our regulation and that of the apostolic chancellery on the acquired right that cannot be abrogated and other constitutions and apostolic ordinances, and whatsoever else to the contrary.

Given in Rome, at St Peter's under the ring-seal of the Fisherman, on 28 July 1896, the nineteenth year of our Pontificate.

22. LETTER OF THE NORTHIST PRIESTS OF THE VICARIATE OF CHANGANACHERRY TO POPE LEO XIII AGAINST THE APPOINTMENT OF MAKIL AS VICAR APOSTOLIC

According to the statistics of Zaleski there were 90,000 Northists with 64 parishes and 12,500 Southists divided into 11 parishes in the vicariate of Changanacherry. The distinction between Southists and Northists, which existed from time immemorial, headed towards a division during the last period of Carmelite rule. The rift and the antipathy between the two groups was exacerbated after the creation of two vicariates because of the Southist attempt for a distinct vicariate under a Carmelite bishop and the subsequent creation of a separate administration during the governance of Lavigne, with the appointment of Mathew Makil as vicar general and two Southist priests as councillors. In these particular circumstances the appointment of Makil as the vicar apostolic of Changanacherry provoked protests, agitations and tumults in the region. However the priests and people were calmed down by the timely intervention of the former Vicar General Emanuel Nidiry and they agreed to adopt only lawful means to inform the Holy See of the tragic situation and to obtain a just solution. On 10 October 1896 a telegram was sent to Pope Leo XIII requesting that Makil's consecration be postponed or that he be consecrated only for the Southists. Then the bilingual (Syriac-Latin) letter of 15 October 1896 was sent to the Holy Father. In this letter the Northists of the vicariate of Changanacherry remembered with gratitude and appreciated the creation of two separate vicariates for Suriani Catholics, the erection of a seminary in Kandy and a college in Changanacherry, as well as the creation of three vicariates with the appointment of indigenous bishops. Then they referred to the causes of the commotion and tumults engendered by the appointment of the Southist priest Mathew

Makil as the vicar apostolic of Changanacherry. After briefly explaining the origin of Northists and Southists, as well as the diversities and antipathy between these two groups, they demanded a bishop from their own community, indicating the reasons supportive of such a request.

In the venerable presence of His Holiness Pope Leo XIII, at the Vatican Palace in Rome.

The most humble and sincere supplication of the undersigned priests of the Syro-Chaldean Rite, councillors, vicars forane and other vicars subject to the Changanacherry jurisdiction.

Most Holy Father,

Great indeed towards Your Holiness, is the gratitude of our hearts, the thanksgiving prompted by the multitude of benefits, by which we, who are called Northists, have time and again been endowed by Your Holiness.

For no little great gratitude is required from us by the fact that Your Holiness has deigned to place us, being separated us from the jurisdiction of His Excellency Archbishop Leonard Mellano, under the governance of a particular bishop; to admit some of our young men to the Urban College, in order that they might excel in higher education and sciences, and in so doing Your Holiness has deigned to overlook no opportunity to be our benefactor.

Moreover, You divided our vicariate into two, namely that of Kottayam and that of Trichur, appointing to them two separate bishops, and You founded a seminary in Kandy [Ceylon, Sri Lanka] so that ecclesiastical discipline might be increased and flourish in India, and placed in it some of our young men, so that, refreshed at the full and true fount of the sciences, they might become such that through them, as it were, the gentiles of this place, the darkness of the errors that overwhelmed them being dissipated, might embrace the way of truth. Likewise You ordered that a college be erected in

Changanacherry for our greater benefit and finally, agreeing most kindly to our pleas, you divided the aforementioned two vicariates into three, and appointed indigenous bishops to them. These are the benefits which should merit eternal memory and hold us united to Your Holiness with the profound bond of sincere gratitude.

Nevertheless the present appointment of indigenous bishops, which certainly was for us nothing more than the beginning and a kind of preparation which might provide us the opportunity – our unhappiness being thwarted – of seeing with joyful eyes the serene promotion of the Syro-Chaldean Rite in all its ancient splendour and glory. That appointment of indigenous bishops, we say, is that which would root out every cause of contention and tumult among the Catholics and augment the hope of the conversion of both schismatics and Jacobites, at such time as we would have obtained from Your Holiness full satisfaction of our aspirations concerning the Rite and the head of our Rite.

O how well, how sweetly peace and tranquillity shine forth in the other two vicariates, peace and tranquillity prompted by the recent election of indigenous bishops!

Yet alas, O we, unhappy people, on the other hand, to whom it falls at this most joyful time to see everywhere commotions and impending horrendous tumult, such as never came about except in AD 1653, our brethren, having been led astray by force from their proper ordinaries and from the head of their Rite, fell into the heresy of the Jacobites, as witness the book entitled “The Catholic Faith, the Christians of St Thomas and their Chaldean bishops”.

Such a tempest of horrible tumult and impending horrendous commotion, which were to invest so forcefully our vicariate, fully shaking it, has no other cause than the appointment of Rev. Fr. Mathew Makil (a Southist) as vicar apostolic of Changanacherry.

For such are the facts, Most Holy Father! Lest we seem to occupy Your Holiness’ precious time with a long exposition, we

briefly and equally with reverence and veneration set forth only those things which we consider absolutely necessary for elucidating our reasons and likewise for inclining Your Holiness to our just supplications.

So, at the outset be it known to all that there is a custom throughout the world, by which those who are lords and nobles so conduct themselves that they do not mingle with servants and plebeians. It was not otherwise at the time when while our ancestors, having received the faith from St Thomas the Apostle, were dwelling in Malabar, some people came from Chaldea to Malabar in AD 345 and inhabited the city of Cranganore, and joined in matrimony with the Christians already resident in Malabar. From that time our community has been divided into two, namely the Northist part and the Southist part; this division continues inviolate to the present day. The Northists are those who trace back their origin to the Chaldean nobles who came from Mesopotamia, numbering 400 families and to the 64 families of Brahmins who had received the Catholic faith from St Thomas and had persevered in it (See *Anecdota syriaca*, Book 1, page 124, author Rev. Fr. William Herman).

The Southists, on the other hand, are those who have their origin from the servants of the aforementioned Chaldeans and of the Brahmins converted to Catholic faith by the same St Thomas. Our forefathers, since they inhabited the northern part of the city of Cranganore, were called Northists; and the other community, since they dwelled in the southern part of the same city, were to be called Southists.

Northists are called nobles, but Southists plebians, as proved by the table of privileges which were inscribed on copper plates and were granted to our forefathers by the King of Cranganore; as well as by other ancient books written in the Malayalam language and approved by the civil authority.

Since the very beginning the Northists do not associate with the Southists, and thus they do not take wives from among them, nor give their daughters in marriage to them; in a word, Northists do not have any kind of contact or intermingling with the Southists, which the venerable Vincent Mary of St Catherine of Siena, Procurator General of the Discalced Carmelites proves by these words in the work of his entitled "Voyage to the East Indies" (p. 151, chapter 5, book II): "They are divided in two factions: one, exceedingly numerous, called of Vadakkumbhagam or of the North, the other of Thekkumbhagam or the South, with few churches. . . . The first are not equal to the others in genius, so that they never marry between them, do not have houses in common, and the parish priests cannot but be of their own nation".

Moreover, Southists of both sexes are not admitted into the convents and monasteries of the Northists: thus we, who are Northists and Southists, even though we profess the same faith and Rite, from the beginning, remain without any intermingling in other things.

The situation being thus, the choice of the Most Rev. Father Mathew Makil (who is a Southist) as the vicar apostolic of the vicariate apostolic of Changanacherry not only does not in any way permit peace and tranquillity to dwell in our churches, since we are Northists, but has also sharpened and stirred our people towards every act of audacity, at the intolerable memory of the ignominy unleashed among us. Wherefore, with tears we beseech Your Holiness to deign most benignly to restore peace to the churches of the vicariate of Changanacherry, by the appointment of a bishop from our community.

The vicariate of Changanacherry numbers about 100,000 Northist Catholics, 200 priests, 102 churches together with chapels, and then many convents, monasteries and orphanages for both sexes.

Most Holy Father, what objection can there be to one from our community being appointed bishop? We confidently hope that Your Holiness will not disdain to manifest to us the habitual mercy of your heart and take away our pain.

The Southists dwelling in the whole of Malabar are not more than 20,000. This comparison justly attributes to us the right, should someone be constituted as bishop for both communities, that he be taken from the community of Northists. When the Syro-Chaldeans dwelling in Malabar were divided between the vicariates of Kottayam and Trichur under the respective vicars apostolic, it was arranged that vicars general with use of pontificals should be appointed in each. This being noted, since the Southists, seizing this occasion, insisted to His Excellency Bishop Lavigne that they should have their own vicar general, the appointment likewise of our vicar general was thereby deferred. Therefore the same reason gives us an even greater right that a bishop be appointed from our community.

Formerly we the Syro-Chaldeans of Malabar had our own indigenous bishops from our community itself; these same Southists, indeed, were subject to those same Northist bishops without any murmur, since they recognized the baseness of their own community.

Just as among us Catholics, also among the Jacobites there is this distinction between Northists and Southists. The latter do not have, and never have had, their own bishop, while the former always have had, and still have, bishops from their community; and they vigorously contest that the Southists enjoy this same right. A few years ago when the Antiochene Patriarch of the Jacobites came to Malabar the (Jacobite) Southists approached him, requesting him to create a bishop for their community alone (not, as now the Most Rev. Mathew Makil, for both). After making an investigation about their status and customs, discovering the baseness of their community (Southist) he rejected the petition.

The situation being thus, Your Holiness can easily understand how ignominious and dolorous to us is this appointment of the Very Rev. Father Mathew Makil, in the face of the native people and Jacobites who know very well the baseness of the Southists.

We are in no way envious, at any rate, should the Holy See decide to appoint for the Southists a bishop from their own community. For we understand that with the present constitution the Holy See intends nothing other than to extirpate completely from our nation the causes of violent tumults and schisms and to put an end to constant and repeated supplications made by the Malabar people.

As soon as this news reached us, all were filled with the greatest and true joy and exultation, but when our people learned of the measure established by the present constitution and especially the appointment of the Very Rev. Fr. Mathew Makil, the initial rejoicing was transformed into tears, and distress set in.

This appointment of a Southist priest, in spite of such longstanding and consolidated custom, far from impeding the expansion of schism, serves instead to foment it in the greatest degree.

The bishops themselves, both European and native, now living in Malabar, if questioned by Your Holiness, would confirm the truth of these our assertions.

Therefore, Most Holy Father, with groaning we beseech Your Holiness to deign to direct your merciful glance towards the vicariate of Changanacherry and the community of Northists, who formerly had bishops from their own community, – for the unhappy interruption of whose succession we greatly grieve – to whom also the Southists were subject. Afterwards also when we were under the jurisdiction of Marcelline Berardi, of happy memory, we obtained a vicar general from our community who was endowed with authority over both communities.

But now in the present sorrowful predicament, we have even lost the right of obtaining a bishop from our community and we are obliged to subject ourselves to the authority of the Southists, with whom we have no dealings.

The Southists do not admit into their community those aspiring to the Catholic faith; whereas in our community, though it was not absent in the past, that foolishness having now been eliminated, new converts are well accepted. But if one of those who are opposed to this practice, holds sway over us, it is certain that our people, too, will imitate their bad practices, and unless the bishop compels the Southists to embrace this laudable practice, our people may, as it were, have reason to reject it, and thus the propagation of the true faith in this mission will be in danger.

If Your Holiness had understood everything well, surely Your Holiness would have never approved this appointment, which occasions us such ignominy and pain, and then provokes the loss overboard of so many souls of our people.

Our people greatly marvel at the kind of conscience those have who (whoever they may be), foreseeing that from the present constitution dissensions would result, and tumults and commotions, and concealing them with their culpable silence, proffered an opinion in this matter to Your Holiness, completely forgetting that they would have responsibility for such deception before God and before Your Holiness.

Certainly, these wished to obtain nothing else (as we think), than to demonstrate to Your Holiness that we are lovers of tumult and upheaval and unable to be controlled except by the forceful hand of Europeans, since they knew that we, at least, could not be submissive to the present constitution and hence would be compelled to send petitions to Your Holiness.

After, these matters being now exposed, Most Holy Father, we groaning at the feet of Your Holiness, beseech that Your Holiness

most benignly deign to open your merciful eyes to us in our misery, and free us from such great ignominy and pain and our people from eternal perdition, and moreover to set us in the tranquil port of peace.

Finally, prostrate and kissing the feet of Your Holiness, we most humbly request the apostolic blessing.

Your Holiness' servants and most revering sons,

Changanacherry, 15 October 1896.

23. THREAT OF EXCOMMUNICATION AGAINST THOSE WHO REBELLED AGAINST THE APPOINTMENT OF MATHEW MAKIL

Notwithstanding the protests and objections of the Northists, the Propaganda Fide did not manifest the possibility for any adjustment with regard to the appointment of Mathew Makil as the vicar apostolic of Changanacherry. The Apostolic Delegate Zaleski also endeavoured to present to the Propaganda Fide a clear picture of the tragic situation and inquired whether he had to consecrate the bishops or wait for instructions. Responding to the communications of the Apostolic Delegate Zaleski, the Prefect of Propaganda Fide empowered him to excommunicate the rebellious parishes after three warnings and ordered him to consecrate the three bishops.

Rome, 16 October 1896

(To) Msgr. Ladislao Zaleski

Apostolic Delegation in the East Indies, Kandy

Subject: Concerning the Rebellion of Some Suriani Parishes

I hasten to respond to your latest letter of 24 September, in which your Lordship, in view of a probable revolt, already threatened by some Suriani parishes asks for precise instructions. Given the clear and peremptory decisions of the Holy See and likewise

considering the volatile and frivolous nature of the Suriani Catholics I believe that there should not be any retrocession in front of these threats and therefore I request your Lordship to communicate to the three new vicars apostolic the firm intention of the Sacred Congregation and the Holy See to adopt energetic measures against the rebels who would persist in their line of conduct and demonstrate themselves refractory also in the future to the orders of Holy See. To that effect if some Suriani parishes refuse to receive their own vicar apostolic, you should admonish three times those faithful (in such a way that between the warnings there is an interval of ten days) and once elapsed this time limit, if they do not make the act of submission, they should be excommunicated. I wish that such act of rightful rigor may succeed to intimidate the sectarians and contribute to maintain intact the prestige of the Holy See among those turbulent populations.

Sd/ Ledochowski.

24. LETTER OF EMANUEL NIDIRY TO THE APOSTOLIC DELEGATE ZALESKI

In his letter to Fr. Emanuel Nidiry dated 27 October 1896 Apostolic Delegate Zaleski expressed the suspicion that the former was one of the agitators of the people against the appointment of Mathew Makil as the vicar apostolic of Changanacherry. On 20 November 1896 Nidiry responded to the Apostolic Delegate demonstrating with documents that he always acted for the unity, peace and common good of the Church. We present here only the last part of this letter, which considers the division between the Northists and the Southists. From this letter we know that great visionaries like Nidiry worked hard for the integration of the Northist-Southist communities by abolishing the division based on sects or castes, in the one Church of Christ. Surprisingly enough we learn from this letter that there were even common churches of Southists

and Northists up to the governance of Lavigne, who definitively separated them, erecting churches exclusively for each group. This letter also provides correct information about the happenings in the vicariate of Changanacherry immediately after the appointment of Makil as the vicar apostolic.

Coravalangat, 20th Nov. 1896

To His Excellency Mgr. L. M. Zaleski, Delegate Apostolic in East Indies, Candy.

...As to the agitation in this vicariate apostolic, I have to submit to your Excellency's kind consideration that I was the first person to advocate the abolition of the caste distinction between the Nordists and the Suddists after consulting the late Fr. Joseph Tharrayil, the Suddist councillor to His Lordship Bishop Lavigne, and some other chief members of the Suddist community, and resolved to get a written consent of the influential men of both the parties to appoint some Suddist priests in the Nordist churches and *vice versa* as vicars and through their exhortation and influence to get consent and commence to intermarry between the two sects, which would gradually lessen and finally abolish the long existing distinction without any violent measure as at present. But that idea was abandoned on account of the premature death of the said Fr. Joseph Tharrayil and my removal from the Vicar-Generalship. When the Nordist people heard that His Lordship Mgr. Mathai Makeel was nominated as bishop over the Nordist community and as I was absent from this vicariate and residing at Trivandrum under medical treatment and as the Syrian community in general have a good confidence in me, I received many letters from the priests and principal laymen requesting me to return soon, and to prevent by advice or some other means the vehement current of fury of the great mass of ignorant people who take the said nomination as an insult done to the whole community by misrepresentation of His Lordship Lavigne or some European missionaries in order to take revenge on them, for the several petitions

they forwarded to the Holy See complaining of His Lordship's unpopular and selfish acts which he did without consulting the councillors as he was bound to do by the express order of the Holy See to use their counsels in all Ecclesiastical matters as well as for having petitioned to get native bishops. And I though unable to move about on account of fever and weakness, considering the emergency of the case and having learned from some of the letters, that the schismatics availing themselves of this opportunity try to excite the people more and more telling them that no redress can be got from Rome and to incline them to the side of the schism, I started immediately and came to Alleppey where a great number of people came to me in a greatly agitated state, and determined to acts of audacity to oppose the new bishop. I pacified them with the help of some other priests telling them that we priests would undertake to consider the matter properly and act prudently after having consulted with the neighbouring bishops like Mgr. Ferreira of Cochin and Mgr. Bernard of Verapoly and in fact on the same evening I went and saw His Lordship Bishop Ferreira of Cochin at the Alleppey seminary with the abovementioned priests to have His Lordship's advice on the matter and then Fr. Leopold another councillor and vicar of Holy Cross at Alleppey and myself with some other priests who gathered there went to Changanacherry to consult with Fr. Cyriac the third Councillor and vicar Foraneus of the Cathedral Church there, and after long discussions and deliberations with him and other priests assembled there, came to the conclusion that, if we do not inform the Holy See of the present agitation of the people about the nomination of His Lordship Makeel a Suddist, as our bishop, and the great repugnance the Nordist people have to accept him as such, in case it turns into a great Schism we as councillors might be responsible to the Holy See for the consequence of our silence or neglect of duty, we should send a telegram and a petition to the Holy Father and accordingly we made the drafts of them and got the sanction of the Very Revd. Fr. Vicar General and sent the telegram

without delay and the petition subsequently to His Holiness.⁹ As I am one of the signatories of the said petition I herewith forward a printed copy of the same to Your Excellency and I hope a perusal of the same will convince Your Excellency that the distinction between Nordists and Suddists and their absolute abstinence from matrimonial, social and sacerdotal union is not of a recent origin and that generations and ages have passed away over it without making the least relaxation in the rules of this rigid system by wear and tear of the length of time and on the contrary widened the difference and distance between the two sects by the nomination of separate vicars general to each sect and driving a sect from the common churches they jointly possessed for centuries to another church or chapel within the walls of the same churchyard as if they were schismatics or heretics (vide the petition of the Punnathuray Nordists) under the late rule of His Lordship Bishop Lavigne, and that the cause of agitation in the hearts of the Nordists is at this occasion as it were innate in them, and no agitator is required to excite them and that my timely arrival at Alleppey and subsequent endeavours to pacify them attracted and guided them to the right path of having recourse to the Holy See for redress of their grievance that they might not go astray to the claws of schism and heresy. Enclosure H further shows that the Suddists whom His Lordship Meurin calls as 11 (and a half) churches were considered by him as low-caste people through the experience he had in Malabar as Visitor Apostolic.

Submitting all the abovementioned facts to your Excellency's kind and prudent consideration I await your Excellency's orders being ready to do whatever your Excellency commands me.

Begging your Excellency's blessing on bended knees,

I beg to remain, Most Revd. and dear Lord,

⁹ The telegramme was sent on 10 October 1896; for the petition dated 15 October 1896, see doc. no. 22 (editors).

Your Excellency's most obedient and humble servant,
E. A. Nidiry.

**25. LETTER OF ZALESKI TO CARDINAL
LEDOCHOWSKI INFORMING HIM OF THE
PEACEFUL ENTRANCE OF MAKIL IN THE
VICARIATE**

In spite of the opposition and protests of the Northists of Changanacherry, on 25 October 1896 Apostolic Delegate Zaleski consecrated Mathew Makil together with the other two native vicars apostolic: John Menacherry and Aloysius Pareparambil in the cathedral church of Kandy in Sri Lanka. Thanks to the timely intervention of Emanuel Nidiry for pacifying the people a serene reception was extended to Vicar Apostolic Mathew Makil, when he reached the vicariate after the consecration. With the letter of 29 January 1897 Zaleski informed the Prefect of Propaganda Fide that Makil peacefully took possession of his office.

Apostolic Delegation of East Indies, no. 1728; Kandy, 29 January 1897

(To) His Eminence Most Reverend Lord Cardinal M. Ledochowski

Prefect of the Sacred Congregation of Propaganda Fide, Rome

Subject: Changanacherry, Msgr. Makil's Entry.

Most Reverend Eminence,

Msgr. Makil, vicar apostolic of Changanacherry, peacefully took possession of his vicariate and also almost all the churches of the Northists were represented on the day of his entry.

Of course, this was partly due to the publication of the order of Your Most Rev. Eminence, commanding to excommunicate the

opponents, and due to many letters you had written to intimidate the agitators.

Nevertheless, we should not trust this apparent peace. More than one piece of information shows me that the fire lies under the ashes and the same unanimity, with which the churches of the Northists were represented on the day of the entry, is a proof that there was a password by the leaders.

I would have had more confidence if there had been some resistance, but I do not like this unanimity. It is a further proof of the fact that in Malabar all the agitations are piloted by a few people who command.

And therefore I would implore Your Most Rev. Eminence to deign to always keep me up-to-date with all the steps which the Northists will take in Rome, so that I can watch over the development of the events.

Little importance has to be given to the petition printed in Syriac and Latin and signed by the well-known Nidiry and by other priests and which was sent to the Holy Father on 15 October 1896.¹⁰

What is said about the origin of the castes of the Northists and the Southists is reversed by the Southists. In India every caste pretends to be the highest; but normally in these countries the general opinion considers the Southists as the high caste and the Northists as the lower caste.

But in discussing with them you need not touch this matter.

Bowed to the kiss of the sacred purple, I have the honour to take my leave with the deepest veneration.

Humble and devout servant of Your Most Rev. Eminence,

+Ladislao Michele Archbishop of Tebe, Apostolic Delegate.

¹⁰ See doc. no. 22 (editors).

26. LETTER OF THE NORTHIST CLERGY OF CHANGANACHERRY TO POPE PIUS X

Although Mathew Makil was given a peaceful reception, gradually the agitations for obtaining a Northist bishop again erupted. Even after many years the Northists continued to send several letters petitions and complaints to the Apostolic Delegate, the Propaganda Fide and directly to the Roman Pontiff. In this letter written ten years after the appointment of Makil, precisely on 20 October 1905 the Northist clergy of Changanacherry requested the Pope "to liberate us from molestation and from the unjust and humiliating yoke of Most Rev. Lord Mathew Makil, to constitute for us another bishop from the secular indigenous priests and thus to safeguard peace and concord in this vicariate".

To His Holiness Pius X, the Supreme Pontiff, Rome

The Syro-Chaldean Clergy (Northist), vicariate of Changanacherry, Malabar

Most Holy Father,

Through several previous communications, especially in these recent years, we have exposed to the Holy See, briefly but in a very excellent and clear manner, the deplorable state of our vicariate and the noxious administration of its Vicar Apostolic Lord Mathew Makil harmful to us Northists, his passion for persons and things of his Southist people and those of Southist origin, the growing and aggravating dissensions, as well as the spiritual and temporal harms; we also earnestly requested that another bishop from the Northists be granted to us. However, it is greatly painful to us to see that so many petitions, sent for about ten years were not considered and accepted.

Most Holy Father, acknowledging that you are the vicar of Christ, successor of Saint Peter, supreme pastor of the universal

Church and the merciful father of all faithful, having been prostrated at the feet of Your Holiness, we present our petitions again and again. Therefore it is up to you to avert harm from your flock and to procure good for it. If however, Your Holiness does not lend your kind ears to our requests and clamours, whomever else may we approach with filial devotion and confidence to present our petitions and request remedies in such miseries.

Certainly a person is present in our midst representing the most Holy See, the most excellent Lord L. M. Zaleski, Apostolic Delegate of East Indies, who is by nature itself furious, and so tenacious and rigid in his propositions and judgements that he is not moved by any request or reasoning, nor by any clamour. It is said, Most Holy Father!, he receives information and contrary opinions about us from some missionaries and presents them to the Holy See as they are referred to him by them. Among those missionaries, the most illustrious and the most Rev. D. A. Benzinger, former secretary of the delegation of East India and now bishop of Quilon, Rev. Fr. Boniface OCD, rector of the Puthenpally Seminary in Verapoly and thirdly the archbishop of Verapoly, the most illustrious and the most Rev. Lord Bernard, as well as some others. All these persons are internally most hostile to our community of Syrians and contrary to its progress and honour, who avidly desire and try to create and favour discords in the vicariates of Syrians and thus hope, if possible, to recuperate again at sometime, what was once lost and lead us Syrians back to their control.

However, those who at the time of the most illustrious and the most Rev. Lord C. Lavigne, former vicar apostolic of Kottayam gave reasons and grounds for electing and granting to the Southists another special vicar general, with pontifical privileges and insignias, when one from the Northists according to the mandate of the Holy See was to be adorned with such privileges, the same people now state and argue that it is not opportune to give a separate bishop for

us Northists. It is up to the Holy See to judge, with what kind of conscience these men are saying and doing such things. Now it is said everywhere that even with their help and urging the Southists recently sent several petitions signed with false names to the Holy See against all our wishes and desires. If such petitions reached (the feet of) Your Holiness, in order to uncover the falsity of their letters, we request that they are to be subjected to investigation.

Finally we the Syro-Chaldean clergy of the vicariate of Changanacherry, for the love of Christ, earnestly beseech Your Holiness to be deigned to kindly liberate us your sons from the molestation and from the unjust and humiliating yoke of most Rev. Lord Mathew Makil, appoint another bishop for us from among the secular indigenous priests and thus to safeguard peace and concord in this vicariate.

Since some from the ambitious native Carmelites of the Third Order are said to desire and attempt to have Episcopacy and authority over the secular clergy, lest another worse door of discords be opened, for preventing their cupidity, we reject them, and humbly propose the names of those who seem to us suitable for the episcopal office and dignity here below.

1. Rev. Fr. Thomas Kurialacherry, parishioner of Kalloorcad Church in the vicariate of Changanacherry, missionary of Propaganda.

2. Rev. Fr. Thomas Pureckal, secretary of most Rev. Lord Mathew Makil, vicariate apostolic of Changanacherry.

Having been most devotedly prostrated for kissing the sacred feet and for the paternal blessing of Your Holiness, unworthy but most affectionate sons and servants of Your Holiness, the Northist clergy of Changanacherry.

Malabar, 20 October 1905.

27. PETITION OF THE NORTHIST CHRISTIAN FAITHFUL OF THE VICARIATE APOSTOLIC OF CHANGANACHERRY TO POPE PIUS X

In this long letter written on 6 October 1910 and signed by 300 leading Christian faithful of the vicariate of Changanacherry, they pointed out the division of the Suriani Catholics into two sections and projected the appointment of Makil, who was "the prime mover and leader in the agitation to obtain a separate vicar general for the Sudists from their own section", as the most unbearable error of the Holy See. The authors of the letter highlighted the reasons for the immediate appointment of a Northist bishop for their community and accused Makil of mismanagement of financial resources, inefficiency of administration, discrimination against Northists, ill-treatment of their priests and faithful, favouritism towards the Southists, misappropriation and embezzlement of money, as well as neglect of evangelization and education. In the last part of the letter they underscored that Apostolic Delegate Zaleski, a supporter of Makil, impeded their petitions from reaching the Holy See and the Pope, and aggravated the whole situation with his imprudent words and actions.

To the Venerable Presence of His Holiness Pope Pius X, Sovereign Pontiff and Supreme Pastor of the Catholic Church,

The most humble petition of the Chaldo-Syrian Nordists of the Vicariate of Changanacherry.

May it please Your Holiness,

1. Ever since the transfer of ecclesiastical jurisdiction over us, the Chaldo-Syrians of Malabar, to the European bishops of the Latin rite, we have been constantly petitioning the Holy See for a bishop of our own nationality. And His Holiness the late much lamented Pope Leo XIII, with his deep insight into all matters secular as well as religious, realised the true nature of our just grievances and granted

our long pending prayer by the ordination of three Syrian bishops. The wisdom of his policy would have been fully borne out by the facts but for a mistake in the selection of the priests who were consecrated as bishops - a very unhappy mistake into which His Holiness had been beguiled by the false representations of disappointed and interested parties into whose hands unfortunately the selection of the candidates fell. It is to represent the serious character of this error in the appointment, against which we have been complaining for more than 12 years, and also to lay open to your Holiness the disastrous results thereof, that we most humbly beg leave to submit the following lines to your Holiness' patient perusal and benign consideration.

2. In the first place, allow us, Most Holy Father to speak out like true Catholics, our candid mind that your Holiness may form a correct opinion on the subject; and if in so doing we are forced to reveal unpleasant things about the conduct of certain Catholic prelates and to use language which may sound harsh and disrespectful, we most humbly crave your Holiness' pardon and paternal forgiveness.

3. The error, the most unbearable error we have alluded to, is the improper and inconsiderate appointment of Dr. Makil, a Sudist, over us, the Nordists. Ever since the appointment of Dr. Makil, we have been repeatedly sending petitions and messages to the Holy See and the Delegate Apostolic in East Indies, but we are very sorry that our complaints still remain unheeded and our grievances unredressed. Certain dignitaries here give an uncharitable and perverted meaning to our complaints, and they pretend - and sometimes publically announce - that the Holy See will not listen to our prayers, nay, that the petitions will not even be looked into. This threat seen in the light of past history makes us doubt whether our grievances are correctly represented at Rome and whether as a matter of fact our petitions find their way to your Holiness gracious hands. This apprehension gathers force all the more when we consider the length of time we have been praying for attention and the fact of our

grievances still remaining unredressed; for, we cannot believe for a moment that, after understanding the true nature of our complaints, the Holy See will persist so long in refusing to grant our prayer. Our only fear is, that the causes of our complaints are not known or understood at Rome, or are perhaps misrepresented. We beg to assure your Holiness that we would never have accepted Dr. Makil as our bishop, but for our reverence to the Holy See, the persuasions of our clergy and our firm belief that the Holy See will correct the mistake as soon as it is brought to Her notice. Fully confident therefore in the justice and mercy of Rome and believing that this our representation will not be construed into anything beyond the frank and cordial complaint of obedient children to their loving and indulgent father, we once more make bold to lay down before your Holiness, the real state of our vicariate.

4. The Syrian Christians of Malabar are from time immemorial divided into two sections called Nordists and Sudists, with such widely different social customs and manners that intermarriages and even social intercourse are prohibited. In short, owing to the historically low origin of Sudists, and the contempt in which they have been held, the two sections keep aloof and there is little sympathy between the two.

5. With such an insurmountable barrier of no less than seventeen centuries' standing, and with the deep-rooted instinct of oriental love and respect for all ancestral institutions, it is not within the power of human agency to do away with the social distinctions and effect a union in the near future between the hostile sections of Nordists and Sudists; and any attempt of Rome in that direction cannot but fail and bring about unnecessary friction and hatred as it has already done. As a matter of fact the appointment of Dr. Makil over us has only served to intensify the animosities and widen the gap between the two sections.

6. We are surprised to see why the Holy See with all her due respect for national and social distinctions, and with all her zeal to

maintain them unimpaired – nay, the Holy See which gave a separate Sudist vicar-general to the Sudists – should choose to treat us, the Chaldo-Syrian Nordists, alone in this uncared-for and disgraceful fashion. In this connection we may remind your holiness that Dr. Makil, our present vicar apostolic, was the prime mover and leader in the agitation to obtain a separate vicar-general for the Sudists from their own section, during the rule of Dr. Charles Lavinge. The very recent action of Dr. Makil, of appointing a separate vicar-general for each of the two sections plainly shows that we are two distinct communities with separate interests; and it further reveals in most emphatic terms the want of knowledge on the part of the superiors who appointed one bishop to rule over two hostile sections, and brings out clearly that there should be separate vicars-apostolic, just as there are separate vicars-general. The same principle which has induced the Holy See to grant a separate vicar-general for the Sudists and which has now induced Dr. Makil to appoint two vicars-general, demands the appointment of Nordist bishop for the Nordists. Our only prayer is that we should be treated with justice, and we are sure that the Holy See would never for a moment have dealt with the Nordists in such a grossly unjust way, had she not been prevented from acquainting herself with the true nature of the affairs in our vicariate and the peculiarities of our country.

7. In support of our complaints from a social point of view, we beg to call your Holiness' kind attention to the past history of the Church in Malabar. The Sudists, too low and too insignificant to be counted in the general community, they were not allowed to be ordained priests; and though there were native bishops even from the time of the Apostle, St Thomas, not one of them has been a Sudist. The consecration of Dr. Makil, a Sudist, is the first instance of the violation of our admitted superiority and privilege for centuries. Although later on the Sudists were allowed to be ordained priests through the exertions of the Latin bishops there is no instance of a Sudist governing even a Nordist parish. We are therefore extremely

sorry that the Vatican with all its proverbial respect for precedence would think it fit not only to deprive us of our time-honoured superiority and privilege but also to subject us to the rule of a Sudist bishop—which is indeed a great national insult. Our only consolation when we think of all this is, that Rome has been kept in the dark as to the true state of affairs, and that she will soon rectify this unhappy error.

8. Even apart from considerations of social distinctions, precedence, and the existence of separate ecclesiastical jurisdiction already referred to, we submit that the policy of allowing Dr. Makil to govern us is against all justice and fairness. Of a total population of 133,612 Romo-Syrians, 116,397 are Nordists; out of 96 parish churches in our vicariate, 82 are ours, and out of 59 chapels 51 again belong to us. The total number of priests in the vicariate is 243, and out of this 212 are Nordists. Now we beg leave to submit whether it has been the policy of any authorities, spiritual or temporal, to appoint from a microscopic minority of a low status to rule over exceedingly overwhelming majority; separated as the two sections are by intestine dissensions and bitter party fights—extending over 17 centuries?; and we further beg your Holiness, the supreme source of peace, to consider whether such an appointment is ever conducive to the spiritual and material advancement of Your Holiness' flock. The number of the Nordists which the Holy See has subjected unsympathetic rule of 17, 215 Sudists is even greater than the whole number of people in the vicariates of Trichoor and Ernakulam which contain only 91,000 and 93,000 respectively. We cannot then see, Most Holy Father, what the Nordists of Changanacherry have done against the Holy See to deserve such unkind treatment and what precludes us from being granted a separate bishop of our own.

9. Now to come to Dr. Makil's Government. As he is a Sudist, the long-standing racial antipathy inherent in him does not allow him to work for the welfare of our community. This is a fact which is

quite apparent from the present deplorable condition of our vicariate – excluding of course the Suddist portion which has had a wonderfully rapid improvement since Dr. Makil’s appointment by a very liberal application of the principal “Rob Peter to pay Paul” – which widely differs from the that of the other two sister vicariates governed by the bishops of our own nationality.

10. The Syrian churches of Malabar are built and maintained by the sole enterprise of the people without any help from the vicariate or from outside; and the vicars or curates are accordingly appointed by the bishops always with the approval of the majority of the parishioners, and they are supported by monthly salaries from the separate parishes. The secular affairs of the parishes are managed by trustees or deputies (kaikars) elected by the people and approved of by the bishops. For the general work of our Mission and Community – the establishment and maintenance of schools, seminaries, orphanages, Convents and for the propagation and spread of the Gospel – we have been paying to our bishops 5% of our church income during the last forty years. Here we may be allowed to state that the income from our (Nordist) churches amount to more than Rs. 3,000 annually, while the income from the Sudist churches is not more than Rs. 50.

11. Now while the money thus contributed by the churches and the grants from Propaganda are applied for their legitimate purposes in the vicariates of Ernakulam and Trichoor, whose magnificent episcopal houses, splendid schools, convents and orphanages and great number of converts bear unmistakable testimony thereof, the Sudist vicar apostolic of Changanacherry has been looking upon these funds as the private property of the Sudists and has been spending it for the benefit of his own sect and family.

12. Dr. Makil has constructed costly buildings and the Sudist centres, which are quiet unnecessary and out of all proportion to their needs; and we even doubt whether some of these have any

chance at all to be peopled in the near future, while those buildings that were put up in the time of Dr. Lavinge at Changanacherry, the Nordist centre, are allowed to remain in the incomplete state as left by Dr. Lavinge, even without attending to the necessary repairs. The Nordist Convents and Nuns are not only left without any assistance whatever from the vicariate but some of the Nuns are even refused the price money which Dr. Lavinge had promised to give them as compensation for properties bought for the vicariate from their parents, who had assigned them as their patrimony. While he treats the Nordist Nuns with such flagrant injustice, he is very active in starting Convents for, and creating new orders of Nuns from, his own sect which had hitherto none—an additional proof of the low origin of the Sudists. While Colleges and High Schools conducted by Protestants, Jacobites and Hindus, around, are thriving day by day, the orphan St. Berchmans' High School, the once rising hope of the people of this vicariate and the fond darling of Dr. Lavinge and Fr. Ricard S.J. of happy memory, who for want of other suitable buildings then, accommodated it in the episcopal house itself is now being dragged about from dilapidated building to another, and is gasping in the throes of agony, waiting for Dr. Makil's finishing blow. Dr. Makil pleads poverty to put up a building while he finds sufficient money to meet all Sudist demands whether necessary or not. Leaving the Mission High School in this lamentable condition for which Dr. Makil says he does not care, he purchases lands for his family with our money. The systematic course of misappropriation and thoroughly unscrupulous embezzlement of our money, makes us doubt whether, Dr. Makil has a conscience at all.

13. The propagation of faith which should be the prime object of every true Catholic, not to speak of the high dignitaries of the Church, is entirely neglected by his Lordship, in our vicariate which, situated as it is; in the midst of heathens, offers a large field for evangelical work. His Lordship, Dr. Lavinge and the Jesuit Fathers who came with him had worked much in conjunction with the Nordist

priests for the conversion of heathens; and the Gospel work had been progressing by leaps and bounds when Dr. Makil took charge of our vicariate. But after his advent, not a soul has been converted through his exertion nor by Sudist priests; on the contrary, owing to Dr. Makil's indifferent attitude towards the converts, his unwillingness to encourage and aid them, most of them have left the Catholic Church and have either lapsed to their old faith or gone over to other persuasions. Even the independent labours of the Nordist Clergy, laity and monks in the matter of conversion are deprived of their due measure of success owing to Dr. Makil's laxity.

14. To give a single instance of Dr. Makil's indifference in the matter of conversion:— Very near the Cathedral Church at Changanacherry, there is a church called Kavalikara given to the vicariate by the above Cathedral for the special use of the Pulaya converts. The congregation of this church made a rapid increase under the rule of Dr. Lavinge and at his departure it numbered more than 800 souls. Now very few of those converts remain Christians. The building itself is in ruins and the articles are removed to the episcopal house. Once a sacred place, it is now deserted for bats and owls, and is a safe asylum for all sorts of profane actions.

15. It is, Holy Father, the motive which actuates Dr. Makil in neglecting education and evangelical works that exasperates and goads us to despair. We cannot think that he does not see the benefits of such works. He certainly sees them, but he cannot brook the idea of their benefits and glory accruing to the Nordists.

16. The Nordist vicar-general and the councillors are looked upon as mere ornamental figures and not as responsible office-bearers representing the Nordist interests, and they would, we feel sure, if questioned upon their conscience, bear testimony to the fact that the interests of the Nordists have considerably suffered in consequence. Dr. Makil takes the greatest precaution not to let anyone know the annual income and expenditure of the vicariate

lest the misappropriation of money and the fabrication of the account, be detected.

17. In short, Dr. Makil now feathers his own nest and enriches his own section and family at the expense of the Nordists.

Your Holiness may imagine how insufferable it is that the money which our ancestors and ourselves have earned with the sweat of our brow, and which we contributed for the improvement of our community, should thus be robbed of their legitimate owners only to fatten a hostile section. Your Holiness can see that the kings of Italy from Victor Emmanuel I downwards, have been excommunicated for a similar reason. Indeed when we think of such injustice proceeding from our spiritual head, we do not know how long our community shall be able to endure so cruel a yoke.

18. Another great grievance in Dr. Makil's Govt. is his treatment of, and dealings with, the clergy. Just as every flock has a black sheep; even as our Lord had His betrayer among his disciples; our community contains, to our great sorrow, some notorious priests who are a shame and a disgrace to our community. Dr. Makil takes no trouble to correct these priests. On the contrary these black sheep are favoured by the bishop. In short, priests who cannot realize their responsibilities, who care more for wealth than for their salvation; priests whom former ecclesiastical authorities had condemned and pronounced as unfit for holy orders, priests who have borne false testimony in the courts of the land, who have been implicated in Criminal Cases, who have led scandalous lives; priests who bribe him under cover of presents—not only enjoy the greatest confidence of Dr. Makil, but are appointed by him as vicars of important churches and are given the sole monopoly of all the lucrative parishes. It is through the instrumentality of these priests that Dr. Makil takes his pious vengeance on parishioners who do not fall in with his unjust views. But the pious and the learned priests of our community are neglected and made to rot in the nooks and corners of the mission,

thus depriving the people of the benefits of their example and teaching. The conscientions and the good – those that devote their whole time and energy for the advancement of our community – are hated by the bishop and are even deprived of the means of supporting themselves in a way that befits them. For this ill-treatment which the best portion of our clergy receives, we are at a loss to find any reason other than the fact that they do not sacrifice the interests of our community and their own spiritual welfare to uphold and carry out the unjust measures and demands of Dr. Makil for the uplift of his own community.

19. Nor is this all. The standard which Dr. Makil uses in his appreciation of priests and laymen in general is whether they belong to the Sudist or Nordist section. A Nordist priest or layman is, in the eyes of His Lordship, little better than a fool or knave, deserving not even a word of politeness or courtesy. Whereas a Sudist priest or layman is, for him, a man of honour, position, integrity and everything worthy of attention.

20. We beg to submit therefore that Dr. Makil is utterly unfit for the high position he holds as the bishop of this important vicariate on account of his incapacity and positive disqualifications. No average ability, not to speak of marked ability, has ever been shown since he was raised to the episcopal chair. No special learning, either in secular or religious matters, can recommend him to the present position. On the contrary, his ignorance both in theological as well as secular matters, along with the weakness of character that is visible all through his career, have made his rule very unsuccessful, and extremely unpopular and irksome. In questions of ecclesiastical interests, his opinion is influenced, not by the principles of justice and equity of the case, but by the power of personalities; and in all the cases which go up before him for decision, judgment is formed in the brains of his favourites both from the clergy and laity. Consequently the affairs of the vicariate are in utter confusion and disorder. Considering

Dr. Makil's character, it is no wonder that the condition of some of our clergy is simply lamentable. Without a strong Govt. to curb their waywardness, and without anything in the superior, worthy of imitation or inspiring respect and submission, they take to sad pranks which we are very sorry to say, Dr. Makil utilizes for his own ends.

21. Again we beg to affirm to Your Holiness that Dr. Makil practices Simony on a very large scale by himself and through agents—a fact which is known to every man in the vicariate. The wealthy parishes of the vicariate are as it were put to a sort of auction sale and the one who bids the highest amount in the shape of donations and presents is given the most lucrative parish: irrespective of the character of the bidder and the wish of the parishioners. Unfortunately we are not lacking such bidders in the persons of our notorious priests and traitors to the cause of our community. As long as the buyers of such parishes are able to gratify Dr. Makil's craving for money, they are quite secure of their position and are licensed to do whatever they like, for Dr. Makil is ready to hush up all complaints against them. We further beg to submit, in this connection, that Dr. Makil's example is imitated by some divisional priests.

22. It is with no little pain and indignation that we put up with such unscrupulous and abominable practices of Dr. Makil, and we fear what would be the effect of such malpractices on the vicariate if Your Holiness do not make haste to correct them soon.

23. Holy Father, can we ever hope to preserve our souls pure under the rule of such a Sudist bishop who purposely ruins the Nordists and enriches his own sect at our cost, and has acquired such notoriety for his perfidious character? How can we refute successfully the taunts of Non-Catholic brethren whose conscience is shocked at the sight of these practices from such a high ecclesiastical authority, and who in their unlogical conclusions presume that such practices are carried on with the connivance, if not with the approval of Rome? Is it such a course of gospel

stagnation, public scandal, and systematic plunder that the church purposes to direct in this time of materialistic progress and world-round attack? If the Holy See allows these destructive agencies to continue with the intention of amalgamating the two different sects Nordists and Sudists, we cannot but submit to Your Holiness that she is using a very imprudent and impolitic means, and must meet with sure disappointment and sorrow.

24. We fear that we have already encroached upon Your Holiness' precious time, but as a good pastor, we are sure Your Holiness will allow us to say a word or two about His Excellency the Delegate Apostolic in the East Indies.

25. From the very moment Dr. Makil's selection was known to us, we have been submitting petitions and messages fully acquainting His Excellency with the real nature of the affairs of our vicariate—of the impropriety and unfairness of Dr. Makil's appointment over us, and the subsequent maladministration, disorder and bitter quarrels, the inevitable result of such an inconsiderable act. But we regret very much to see that His Excellency has not yet represented our case to Your Holiness and that we have been crying in a dreary and cruel wilderness without a sympathetic voice to console us. Mgr. Zaleski has become mute and deaf to our just grievances, in spite of the fact that he is fully aware of the miserable condition of this vicariate. The secret of his unscrupulous indifference towards our complaints, we are sure, is a little bit of selfish pride. Mgr. Zaleski took little trouble to enquire into the real state of our vicariate at the time of Dr. Makil's selection, and had the credulity to be ensnared by cunning men. In short, the appointment has taken place by a mistake committed through his Excellency's carelessness, ignorance of local conditions, and over-confidence. The glaring error he has committed, and the bitter crops we, the innocent Nordists, now reap thereof in abundance, are quite apparent to him. But through the perverse obstinacy natural to men of narrow and crooked views, partly due perhaps to his nationality, he has made up his mind to perpetuate

this error, thinking that any alteration or correction in his original arrangement would diminish his estimation in the eyes of Rome and the world. Utterly regardless of the evils and misery into which our community is plunged, and turning a deaf ear to all our complaints, as if they are idle, false, and trash, and putting on a very conscientious and sanctimonious appearance, Mgr. Zaleski has appropriated to himself a bit of infallibility for all his actions.

26. His Excellency is so very scrupulous in keeping off from Rome the true state of affairs, that he is inventing new methods of dissimulation and questionable procedures. He passed an order a few years ago that no petition signed by more than three persons will be accepted. The object of this mystic rule has not yet been announced, and we are unable to attribute to it any innocent or neutral purpose other than that of defrauding us, as well as the Holy See. Such a petition, signed as it is by not more than 3 Nordists, can be very easily branded whenever submitted before superiors as coming from a few minority and therefore not being a general representation. Is this conduct, we most humbly beg to submit, worthy of the office he bears? Is this the duty of a Delegate who is the medium between us and Rome?

27. His Excellency has visited our vicariate many a time and has come in actual contact with the clergy and laity of almost all parishes. Any man with eyes and ears should be convinced of the truth of our complaints from a single visit. But we regret to say that Mgr. Zaleski's visits have only served him and Dr. Makil to invent new measures to prevent every ray of truth from finding its way to Rome. Petitions have been pouring in from each and every parish he visited but he has treated all petitions and deputations with the utmost contempt and scorn, characterizing them with such epithets as 'Stupid' 'Foolish' &c., as if it were the wisest and proper way of discharging his duty as Papal Legate. As Christians and obedient children of the Holy See, we were happily able to control ourselves when we were thus disgraced by the unworthy conduct of His Excellency. Not only

does he not pay any attention to our complaints but instead of remonstrating with Dr. Makil, he has handed over the petitions to the latter with instructions to punish the signatories. In short, although we expected much from his visits, as we had every reason to do so, his imperial marches have contributed only to the recruiting of his health and the impoverishment of our churches.

28. In reply to our just complaints for the last 12 years, Mgr. Zaleski says that we the Nordists will never be given a bishop of our own nationality unless we cease complaining. Mgr. Zaleski would as well inspire the hungry child to cease crying for food especially when it has a tender mother of Mgr. Zaleski's stamp. "Ask and it shall be given" "Knock and it shall be open to you" is the divine teaching of our Holy Redeemer; but the tenet of Mgr. Zaleski is too deep for ordinary mortals, and indeed a very curious one and worthy of its expounder. In addition to preaching such curious and strange methods of procedure, he has the temerity to appropriate to himself the divine office of passing judgment on departed souls, as he has once done in the words that we quote from his reply to an address given him at Puthenpally Seminary. Speaking of the late pontifically privileged vicar-general, the very Rev. Father Nidiri of happy memory, he spoke thus. "God has called to his account the unhappy priest &c. the Catholics of Malabar".¹¹

29. Again we beg to submit that His Excellency's views and ideas are very much behind the day and are in consequence fatal to our onward march in the progress of nations. He wants to keep the

¹¹ Here the authors of the letter refer to the reply of Zaleski to the address of the students of Puthenpally Seminary on 2 December 1906. The relevant passage follows: "...God has called to his account the unhappy priest who for a long time has been at the bottom of all these agitations. And who for more than thirty years has hindered by his evil doings the progress of religion and the progress of civilisation amongst the Catholics of Malabar" (editors).

Catholics, diametrically opposite to the policy of Rome, in ignorance and superstition and in his visits he invariably cries down education as it were the way to ruin and perdition. He discourages everything that will promote the uplift of humanity. In short, he has through his obstinate ignorance made such a chaos out of our peaceful community that he has turned a heaven into a hell. Our earnest prayer in this connection is that we may be freed from the cruel yoke of such an unsympathetic delegate, and may never be given one like Mgr. Zaleski again. We further beg to submit that men of His Excellency's stamp are not at all competent to hold such responsible posts in India at present.

30. Most Holy Father, after 12 years of complaining without any response from Rome, we, the Nordists, begin to suspect that if the Holy See has innocently made a mistake in the appointment of Dr. Makil over us, we have committed a greater blunder in receiving him since we then had a pontifically appointed administrator already. This blunder we might have avoided but for the persuasion of our clergy especially of the Very Rev. Father Nidiri of revered memory and our firm belief that obedience will be sooner attended to than resistance. We therefore pray Your Holiness to show to ourselves and to the world at large that obedience to the Holy See can never be a cause of disappointment and repentance.

In conclusion we fervently pray your Holiness to take these matters into Your Holiness' kind and favourable consideration, and for further enlightenment to go through the innumerable petitions addressed by us to the Holy See for the last 12 years and to appoint, as a good pastor ever zealous for the safety and advancement of his flock, a NORDIST vicar-apostolic, for the peace, happiness and salvation of our Community.

Begging your Holiness' paternal and apostolic blessing on bended knees,

*We beg to remain, Most Holy Father,
Your Holiness' Most Obedient Children in Christ,
The Nordists of the vicariate of Changanacherry.
06 Oct. 1910*

**28. LETTER OF THE CHRISTIAN FAITHFUL OF THE
VICARIATE OF CHANGANACHERRY TO POPE
PIUS X**

This is the letter of the representatives of the Christian faithful from the whole vicariate of Changanacherry assembled at Edward's Memorial Hall on 6 November 1910. They denounced to the Holy See what they considered the misdeeds of Makil and requested the Holy Father to appoint another bishop or place them under the jurisdiction of the vicars apostolic of Ernakulam or Trichur.

In the venerable presence of Most Holy Father Pius X, Rome

With all veneration and obedience the representatives of the people of almost the whole vicariate of Changanacherry assembled in the community hall of Changanacherry, named Edward's Memorial Hall, expose the following.

Most Holy Father,

Only because of the Catholic faith of ours and of our forefathers, as well as due to the love and veneration towards the Holy See did we receive, against every hope and our wish, Bishop Makil in the vicariate of Changanacherry.

Until now we have not ceased from denouncing to the Holy See, first through a telegram and then through petitions that by the appointment of the aforementioned bishop it is not possible in any manner to maintain peace and justice among us.

Most Holy Father, Msgr. Makil, since he is a Southist, retains for himself and spends the whole income of our vicariate only for the Southists, neglects the conversion of pagans and pastoral care of the new Christians and their churches, dismisses some of the priests who sent petitions to the Holy See about his maladministration from their churches and offices, and he subverts some and suspends others. He impedes the people to come together and to send petitions to the Holy See and in some parishes chiefly by his instigation through bad priests he procures Southist priests and permits them to exercise ecclesiastical authority over us. Having been fatigued by enduring these and many other similar very unjust and most scandalous misdeeds of Bishop Makil, today having been assembled in this place, supplicating through a telegram and this petition we subscribe that Your Holiness be deigned to grant us another righteous bishop.

Besides we are sending a photo of the representatives and a great crowd in front of the cathedral church of Changanacherry, who assembled before the venerable effigy of the supreme Pontiff Pius X, collocated in the middle, placing their petitions to him; we have also exhibited another petition to vicar general, Very Rev. Fr. Kandankary, signed by us today itself, to be forwarded to Your Holiness, which we strongly doubt whether he sent to the Holy See.

For, the vicar general and some of our councillors, not well educated and without upright conscience and little excellence, to almost all of whom there is no hope of escape, except through this unjust administration of Lord Mathew Makil, perhaps do not dare to declare to Your Holiness of his impious encroachments.

Therefore we request Your Holiness to conduct an investigation into the bad administration and injustices of the vicar apostolic of Changanacherry and we promise that we ourselves will meet the expenses needed for this.

Most benevolent Father, in this vicariate and in Ernakulam and Trichur there are well educated and very good priests; we beseech

Your Holiness with all veneration and humility to be deigned to consecrate one of them, according to the pleasure of Holy See, as bishop for us or to subject us to the jurisdiction of the vicariates of Ernakulam or Trichur.

While transmitting with this the copies of some prior petitions also for the kind consideration of the Holy See, having genuflected, we earnestly request your apostolic blessing.

The most unworthy servants of Your Holiness, people of the vicariate of Changanacherry in Malabar, 6 November 1910, East Indies.

29. TRIPLE PROJECT OF THE THREE SYRO-MALABAR VICARS APOSTOLIC FOR THE PACIFICATION OF THE VICARIATE APOSTOLIC OF CHANGANACHERRY

Since the agitation and conflicts had continued in the vicariate of Changanacherry for more than 14 years, the three Syro-Malabar vicars apostolic, Makil, Menacherry and Pareparampil, after long discussions and consultations, with the letter of 1 March 1911 unanimously proposed three solutions to the Holy See for radically eradicating all kinds of discords. They presented as the first and the best solution the erection of a new vicariate in Kottayam exclusively for the Southists, the transfer of Makil to this new vicariate and the appointment of a Northist as the vicar apostolic of Changanacherry. From the subsequent procedures we can easily understand that it was this unanimous letter of all the three bishops of the then Syro-Malabar Church that finally induced the Holy See to erect a separate vicariate for the Southist community.

Trichur, 1 March 1911

Most Eminent Prince,

We, the undersigned vicars apostolic for the Syro-Malabar Christians dwelling in East Indies at the Malabar Coast – on this most pleasing occasion, and it may be said, worthy of perpetual memory, as Your Eminence is not disdaining to honour two of us with your presence – first of all express our gratitude for this so great privilege granted to us.

On this occasion we are not thinking about anything else than to indicate that the entire Catholic and Syro-Malabar Christianity conserves indelible and grateful memory of His Holiness Leo XIII, Pontiff of immortal memory, who indeed accepting their requests to grant them bishops of their own rite and nation, in 1896 benignly established three vicariates, namely Trichur, Ernakulam and Changanacherry under so many vicars apostolic of Syro-Malabar Rite.

Afterwards, in imitation of Apostle St Paul, who with the intention that his effort might not be left to chance or in vain, visited St Peter, the prince of the apostles in Jerusalem, we, after fulfilling the obligation as bishops and vicars apostolic for a certain period of time, visit the Holy See and disclose to it the state of their Church, to the chair of Peter and the centre of the universal Church, personally and through this petition. We consider it opportune, indeed necessary, after exposing some necessary matters with a report, to inform the Holy See about the present status of our Church, in order to take counsel for its greater good. Hence we submit, as is appropriate, with the maximum reverence and submission, the following to the high and benevolent consideration of Your Eminence.

Among the Syro-Malabar faithful, as it is known to the Holy See, there exist two communities or peoples, tracing their origins back to two different races; on account of this they are different and separate from each other with a proper name of each party, namely Northist and Southist. Although they are otherwise good Christians, in social and domestic life as well as in customs they differ much among themselves and are not very affectionate to each other. On

account of this, they have lived for fifteen centuries without any bond of consanguinity or affinity, nor can they be induced to this not for reason of castes, but because they belong to races or communities different from each other.

The same vicar apostolic of Southist origin governs both these races in the vicariate apostolic of Changanacherry; within its boundaries alone both of them inhabit intermingled. In the other two vicariates apostolic of Trichur and Ernakulam, except the three Southist parishes entrusted to the vicariate of Ernakulam, their vicars apostolic govern only the single community of Northists; these vicars apostolic are of the same race and consequently their subjects are Northists. Hence in these vicariates among the governing and the governed good harmony and concord exist. On account of this they are making progress in every respect with the collaboration and assistance of the people. For, we absolutely need the necessary helping hand of the people, as we are really under pressure with regard to money, since we do not have any financial subsidy from the Sacred Congregation of Propaganda Fide, nor from the Propagation of Lyons in France, nor from any other charitable society in Europe.

On the contrary in the vicariate of Changanacherry, each party is tempered on account of discrepancy and distinction, since it is jointly governed with the other by one and the same bishop. Not only do these two parties not cooperate and help each other, but also on some occasions they provoke difficulties upon difficulties for the episcopal governance and molestation to the Holy See, etc. At present especially the Northists – excited by some agitators, as has occurred several times – presuming that their present bishop desires only for the good of the community of the Southists and interpreting his acts and admonitions in a manner completely contrary to the facts, are impeding the implementation of his right decisions and creating much agitation, thus causing damage and the decadence

of religion and are sending many petitions for the realization of their desires, etc.

In these circumstances it is the most difficult thing for the bishops and harmful to both parties to govern such communities naturally inclined to the adverse or rather to the opposite directions in the same parish church or in one and the same vicariate apostolic. The recent facts prove this very well; both the Prelate of the archdiocese of Verapoly and the Most Rev. Lord Charles Lavigne SJ, former vicar apostolic in the vicariate of Kottayam for both parties, after various attempts, forced by the circumstances, finally divided the parishes containing both races and separated the people from each other. Indeed Lord Lavigne also, with the indult of the Holy See acted in such a way that each race, though under himself, be governed separately under a different vicar general of its own as separate communities. What would be for the greater good of both parties is evident from the fact that after the aforementioned separations not only has peace been established among them but also both groups have endeavoured to enrich and embellish their parish churches and the community by their efforts.

This is also what the Southists, though now they are under a Southist vicar apostolic, several times petitioned from the Holy See and from the most illustrious Apostolic Delegate in the East Indies: namely that the present vicar apostolic of Changanacherry or any other be benignly granted exclusively for them.

From the aforementioned facts, it is evident that as long as this vicariate apostolic of Changanacherry comprises both communities, there will not be any progress in it, nor will the bishop, be he a Southist or a Northist, be at peace, but he will be in such a position that he must always bear a grave cross as we are taught by the experience of fifteen years.

Since the state of the Syro-Malabar Church or rather that of the vicariate of Changanacherry is in such a deplorable condition, in

order to promote its status in a better manner, we, the three vicars apostolic, belonging to both communities and better acquainted with the nature, character and customs of our subjects, desiring their greater good and progress in temporal and spiritual aspects at the maximum level, after long deliberation and repeated consultations among them, in order to eradicate the perturbations, quarrels and their causes radically from there and to recompose the divisions, have identified the three, only suitable solutions. These are:

1. After re-establishing the recently suppressed vicariate of Kottayam,¹² nominate Lord Mathew Makil, the present vicar apostolic of Changanacherry as bishop for the community of Southists alone with the title of the vicar apostolic of Kottayam, which place being their centre and the metropolis of the Jacobite Syrians, and appoint another bishop from among the Northists in the vicariate of Changanacherry for them alone, so that each one can govern his people with peace and prosperity. This is more fitting and has been longed for and petitioned by both parites.

2. Or decide in such a way that the vicar apostolic of Changanacherry, whether a Southist or a Northist, residing there and governing the Northists, should always have a coadjutor bishop from the other community who, residing in Kottayam, should govern the entire Southist people, but with the right of succession to the office of the Vicar Apostolic of Changanacherry. In this way each community can be governed by a bishop of its own, as previously the Holy See stipulated that the archbishop of Verapoly should have a coadjutor bishop, who would independently govern the Suriani Church, while the former would govern the Latin Church.

¹² With the permission of Propaganda Fide Vicar Apostolic Charles Lavigne transferred his residence from Kottayam to Changanacherry on 19 March 1891, but the official title of the vicariate continued to be Kottayam. However, in the apostolic letter *Quae rei sacrae* of 28 July 1896 the vicariate was officially named Changanacherry and the name Kottayam disappeared (editors).

3. Or decide that in the vicariate of Changanacherry there should always also be a coadjutor bishop from the group other than that of the vicar apostolic with the right of succession in the office of the vicar apostolic and who governs his respective people.

Therefore, after exposing all these matters, what are we now earnestly requesting is that Your Eminence, desiring the good and wellbeing of the Syro-Malabar Church at the maximum level, from these three remedies, which we humbly and with confidence unanimously present for its greater good and progress in these few lines, benevolently accepting preferably the first one as the most efficacious of all for radically eradicating all kinds of discords from their midst, be deigned to satisfy the sons of the Syro-Malabar Church and thus restore tranquillity forever in the vicariate of Changanacherry, agitated for a long time by waves of quarrels.

Lastly we kiss the holy purple of Your Eminence,

Malabar, 1 March 1911,

John Menacherry, Bishop of Parai and Vicar Apostolic of Trichur,

Mathew Makil, Bishop of Tralli and Vicar Apostolic of Changanacherry,

Aloysius Pareparambil, Bishop of Tiana and Vicar Apostolic of Ernakulam.

30. LETTER OF THE PEOPLE OF THE VICARIATE APOSTOLIC OF CHANGANACHERRY TO POPE PIUS X

Even 14 years after the appointment of Mathew Makil as the vicar apostolic of Changanacherry, the Northists continued their attempts to obtain a bishop from their own community. In the letter of 12 March 1911 signed by 100 persons Makil was again accused of maladministration, embezzlement of money,

neglect of the conversion of pagans and pastoral care of new Christians, partiality towards the Southists and his relationship with the Jacobite Southists. The authors of the letter vindicated their right to have a bishop from their own Northist community on the basis of numerical strength and the previous decision of the Holy See to grant a separate vicar general for the Southist community.

To His Holiness Pope Pius X

With most profound veneration and deference of the people of the vicariate of Changanacherry under the jurisdiction of the Most Rev. Lord Bishop Makil, being unable to endure it any longer, we earnestly request indulgence to expound sincerely to Your Holiness the most miserable and deplorable state of the vicariate of Changanacherry.

The Most Rev. Lord Bishop Makil, under the protection of the Apostolic Delegate and relying on the assistance of the Most Rev. Lord Archbishop of Verapoly and of the Bishop of Quilon, has been acting for these 14 years not as our pastor, but entirely as our enemy; from his governance we have had no advantage either in spiritual or in temporal affairs.

The sum of money, the commission of 5 percent, which for the last 40 years has been collected each year from our churches, to be used for our common good in our vicariate, has in no way been spent for our good these last 14 years.

The nuns of our people are hard-pressed, their convents are neglected and their goods are somehow plundered by the vicar apostolic himself.

The conversion of pagans and the care of the new Christians are completely neglected in this vicariate; should there be any sort of care for them, this stems from our efforts and the vigilance of our religious and clergy.

It is indeed ignominious that our vicar apostolic is enriching his house and family from the revenues he receives from the churches and is striving to give relief and help to his Southist people alone. However, it is much more ignominious that he demands gifts, tributes and money from our churches and for this reason dismisses vicars, suspends priests, and oppresses the people in many ways.

In our causes and disputes it is not truth that is investigated, but only gifts, tributes and friends are sought, factions are provoked and fomented, and no definitive sentence is issued to resolve any controversy.

The Lord Bishop does not permit unity and tranquillity in our churches in any manner, judging that it is fully harmful to his administration.

The town of Kottayam is inhabited mainly by Jacobites and Protestants, enemies of the Catholics, with the exception of some semi-Catholic Southists. A few months ago the Lord Bishop went there to impede our petitions from being sent to the Holy See, issued some declarations of excommunication to be published in our churches and suspended some priests. As regards this declaration of excommunication (written, as was evident, by one Philip Edavalikal, a notorious Southist heretic, friend of the Most Rev. Lord Makil, but in truth the sharpest calumniator and blasphemer of Catholics and the Supreme Pontiffs), we did not permit its being read in our churches.

The Most Rev. Makil did not hesitate to visit the house of the aforementioned heretic, to the grave scandal of both Catholics and non-Catholics and he is not ashamed of keeping him in his house and of administering our vicariate according to his counsel and opinion.

A few months ago, when a certain Southist called Severius was consecrated bishop for the Jacobites by the Antiochene

Patriarch,¹³ the Lord Bishop Makil, to the utmost scandal of all, lent him his mitre and pastoral staff. Southist priests and the Rev. Mathew Vathakalam himself, an alumnus of the College of Propaganda Fide, visited the Jacobite bishop to honour him and furthermore, during his procession the Catholic Southists rang the bells in their churches. Such and many similar scandals and misdeeds – it is indeed to be feared – are done with impunity in this vast vicariate, which has 120,000 souls of the Northists and about 20,000 of the Southists. In the administration of this vicariate, after deserting all good and learned priests, and after rejecting their counsels, ignorant priests, blindly obedient to his every wish and whim, and with no knowledge of their rights and duties, are appointed to the episcopal curia; after neglecting even their counsels, our vicar apostolic is not hesitating to do all things (as he wishes).

Whenever the Most Rev. Lord Apostolic Delegate Msgr. Zaleski has visited our vicariate we have hastened to him to expose our sufferings. He, however, as if unmindful of his office, rejected our petitions, reprimanded us without any reason whatsoever, and caused our priests to be punished by the Ordinary, making evident his antipathy towards our people. Who, Most Holy Father, can stand so unjust and so grave a yoke, and endure an evident grudge? When in 1886 in virtue of the apostolic letter of the Most Holy Pope Leo XIII the most Rev. Lords Lavigne and Medlycott were appointed vicars apostolic for Kottayam and Trichur and two vicars general with pontifical privileges were chosen for each vicariate, the very same Lord Makil aroused the Southists to petition in favour of their

¹³ On 28 August 1910 the Antiochene Orthodox Patriarch Abdalla II consecrated Geevarghese Mar Severios for the Jacobite Southist community, with the intention of strengthening a small group of bishops favourable to the Patriarch, in his fight against the Malankara Metropolitan Mar Dionysius VI (1909-1934) who opposed the absolute supremacy of the Patriarch in the Malankara Orthodox Church (editors).

own Southist people for a separate Southist vicar general, from among their own people. And although it contradicted the aforementioned apostolic letter, the Holy See heard their petition and made the very same agitator, the Lord Makil, vicar general with pontifical privilege for the Southists. Most Holy Father, we the Northists, who count 120,000 souls, have been earnestly requesting for these 14 years from the Holy See the same justice and treatment, which the Holy See has extended to the Southists, who number only about 20,000 souls. The Most Rev. Lord Makil, who is not related to us in any manner, but indeed appears to us as an opponent and enemy, will never be able to govern peacefully both these peoples, the Northists and the Southists, simultaneously in a single vicariate. In these regions only according to the distinction and nobility of castes, are magnanimity, generosity and other good characteristics attributed to any person, as a matter of fact. The Most Rev. Lord Makil, coming from lowly and humble people, cannot possess the aforementioned qualities in any manner, as is clear from his own manner of action these 14 years.

From the manner and method of his 14 years of governance it is quite evident that his intention is none other than that of perpetuating his administration in any way through rightful or wicked means and of favouring his Southist people, and to profit from our churches. After the death of the vicar general, the Rev. Fr. Joseph Thayyil, two years ago, the Most Rev. Lord Makil specially appointed Rev. Fathers C. Kandankary for the Northists and Kaplicalen for the Southists, who are both ignorant of Latin and lacking in the sciences of theology and canon law, and the first of them, together with the office of vicar general, retains also the office of the vicar of the cathedral church of Changanacherry, and possesses the office of the vicar of the church of Parayil and manager of St Berchman's High School and St Joseph's School.

The said Rev. Fr. Kandankary, although he is not capable of any of the aforementioned offices, was nevertheless appointed to all

these, in order that he might harm our rights and liberties and sell our best interests to the Most Rev. Lord Makil and to the Southists. Likewise in the appointment of councillors, such people are preferred, who, though completely incompetent, by adhering to the Most Rev. Lord Makil, are prepared to defend him in all matters, whether just or unjust, without any scruple of conscience. Indeed the Southist vicar general himself continues to exercise unjustly his power also over us Northists.

Those things which the Most Rev. Lord Makil has no fear or hesitation of doing and determining, all these we are fearful of revealing to Your Holiness, though we are constrained to do so.

We never thought, when first we received the Most Rev. Lord Makil in our vicariate, that the Holy See would so long defer our petitions. It is entirely intolerable for us that such an enemy exercises authority over us with the title of a pastor. We are prepared to contribute any future expense that the Holy See retains necessary in its investigation regarding our petition.

Lastly, Most Holy Father, we, your most unhappy servants, driven to the depths of misery, prostrate with tears at the venerable feet of Your Holiness, humbly request that You may most benignly deign to liberate us from the evils which we suffer, by granting us our own Northist vicar apostolic, and to fortify us with the apostolic blessing.

Your Holiness' most humble servants, the people of the vicariate of Changanacherry,

Travancore (Malabar), East Indies, 12 March 1911.

31. LETTER OF ZALESKI TO THE PREFECT OF PROPAGANDA FIDE CONCERNING CANDIDATES

Even before the aforementioned letter of the three Syro-Malabar vicars Apostolic, there were considerations in Rome for some kind of a solution for the problems in the vicariate of

Changanacherry. Apostolic Delegate Zaleski, who was opposed to the constitution of a separate vicariate for the Southist community, had proposed to the Holy See the nomination of a Northist coadjutor bishop as the best solution and on 25 February 1911 he had already presented a candidate, Fr. Cyriac Veticappallil from the vicariate of Ernakulam. Vicars apostolic Makil and Menacherry went to Rome, in order to explain the situation in Malabar to the authorities of the Congregation and to expedite the materialization of the aforementioned project unanimously agreed upon by the said bishops. Before his departure for Rome Mar Makil revealed to Zaleski the names of the three candidates to be proposed to the Holy See for an eventual appointment: Thomas Kurialacherry, Emmanuel Poothottam and Jacob Kadavil in the same order. Subsequently on 4 April 1911 Zaleski wrote to the Prefect of Propaganda Fide, rejecting the three candidates proposed by Bishop Makil as unworthy and presenting his own favourite priest Cyriac Veticappallil as the one and only person worthy of the episcopate.

Apostolic Delegation of the East Indies, No. 4524; Kandy, 4 April 1911

(To) His Eminence Most Reverend Lord Cardinal G. M. Gotti
 Prefect of the Sacred Congregation of Propaganda Fide, Rome
 Subject: Changanacherry, Appointment of a Coadjutor Bishop
 Most Reverend Eminence,

The appointment of the coadjutor bishop of Changanacherry is such an important matter that it would be preferable not to appoint anybody and to leave things in the present state of disorder rather than to commit a new mistake in the choice of the person.

The vicar apostolic, now left for Rome, intends to propose to Your Most Rev. Eminence a list of three, of whom, I say this before God, none is eligible.

Msgr. Makil is a very good prelate, but as Your Most Rev. Eminence knows, he is very weak and undecided. Now he has taken into his head the idea to obtain the title, "Father of the Country" satisfying the agitators, with whom, I fear, he has compromised himself by making them promises to obtain from Your Most Rev. Eminence what they want.

The list of three candidates which Bishop Makil is going to propose consists of the following priests: Thomas Kurialacherry, Emmanuel Fragat? (Poothottam) and Jacob Kadavil.

The priest Thomas Kurialacherry, a student of the Urban College, is notorious to the Delegation for his anti-Roman tendencies and his ideas similar to those of the Orientals of the Turkish East. Perhaps he is the most anti-Roman of all the Suriani priests of Malabar except for another student of the Urban College.

A few years ago the other two Northist vicars apostolic wanted to impose him on Msgr. Makil, but I opposed this plan. Now he wants to satisfy the agitators.

Now all these anti-Roman and Oriental ideas do not exist in Malabar. The Surianis, despite their defects, are the most Catholic of the Orientals, really Catholic. The appointment of a bishop with anti-Roman ideas and also not very capable would have serious consequences in Malabar.

The priest Emmanuel Fragat (Poothottam) looks ridiculous. He is rough, without manners and poorly educated. He is absolutely irrecoverable.

The priest Jacob Kadavil is perhaps the least impossible of the three, but he is of the Old Testament and of little education and instruction. Now civilization is making great progress in India, so

more attention is paid to education than in other countries and a bishop, who cannot impose himself with his civil manners and his doctrine, will be despised not only by the Europeans but also by the natives themselves and he will not have any influence over the clergy or the people.

Proposing the *ternus* (a list of three names of priests) Msgr. Makil certainly endures the influence of the other vicars apostolic who, moved by sentiments of patriotism, first of all seek the triumph of the Northists, or in other words of the agitators in this question, something which the Holy See certainly cannot accept.

I have examined all the Suriani priests in order to be able to give the choice to Msgr. Makil.

It is certain that in the present circumstances of civil progress a person of the Old Testament, rough and poorly educated, cannot be elevated to the episcopacy. It would be to humiliate the Catholic Church not only in the eyes of the English and the pagans but also in the eyes of the Christians themselves.

Then the new generation of priests, more polite and more educated, are still too young. In a few years' time there will be good candidates, but now they are young.

Among the alumni of the Urban College there is one able to be bishop, but he is unfortunately a Southist. Two are anti-Roman and so dangerous. The others are weak and incapable.

At the moment in the Suriani clergy there are only two priests who can be chosen for the episcopacy. They are: Augustine Kandathil and Cyriac Veticappallil.

The first one has been presented as coadjutor bishop by Msgr. Pareparambil, vicar apostolic of Ernakulam, so only Cyriac Veticappallil remains and he could be appointed coadjutor bishop of Changanacherry.

He is an outstanding and educated person, much better than all the other Suriani priests and also better than many European

missionaries in every respect. So, at the moment, I say this before God, he is the only one eligible.

I have given the requested information about him in my report of 25 February, N. 4485, 4486.

In the letter Msgr. Makil wrote to me on 28 March he puts forward nothing contrary to him, but only a negative argument, that is, he does not know him very well.

Msgr. Makil would easily be persuaded by Your Most Rev. Eminence to accept him as coadjutor bishop, if Bishop Manacherry, who wants above all the triumph of the Northists, would not be with him. The consequences of this can be inferred from a letter of Fr. Boniface, who writes me he would rather prefer to die than to see what would result from the triumph of the agitators, should they succeed in having a candidate of their choice accepted.

I know well that in Rome great attention is rightly paid to the opinion of the bishop (to be assisted) in the choice of the coadjutor so that he can be an acceptable person. But sometimes the good of the Church requires an exception to the practice, above all when the bishop is weak, not very capable to choose a successor and suffers under external influences.

Moreover we have to keep in mind that it is the first time the question of the succession of the Suriani bishops has surfaced.

Therefore it is really necessary to establish the principle and the precedent well, that the Holy See freely appoints them, without any intervention of the bishops, the clergy and the people. It is necessary to establish this principle in order to avoid regrettable troubles and agitations at every election.

We will naturally have to use pressure to induce Msgr. Makil to accept the priest Cyriac Vetticappallil. Were Msgr. Makil left alone, he would accept him once he learned that this priest is the favourite candidate of Your Most Rev. Eminence.

But from the very start it is necessary to make Msgr. Manacherry understand well and clearly that the Sacred Congregation of Propaganda does not permit him to interfere in the question of the appointment of the coadjutor bishop of Changanacherry.

If, on this first occasion, the principle is not established that the Holy See freely appoints Suriani bishops without any intervention, a regrettable future awaits this Church.

In the meantime the appointment of a coadjutor bishop for Changanacherry, and this with the right of succession, is an urgent matter in the present circumstances. He should be appointed with the one of Ernakulam.

I have done everything to persuade Msgr. Makil to postpone his departure for Rome until the coadjutor bishop is appointed, consecrated and installed.

Now as he has left, there is no doubt that during his absence the state of things will become worse.

Therefore to avoid regrettable events, with which I will deal in another report, my opinion is that we have not to wait even for his return to India, but as soon as the necessary formalities are completed, the coadjutor bishop has to be appointed and consecrated together with the one of Ernakulam.

The departure of Bishop Makil, being interpreted as an escape, renders more urgent than ever the appointment of the coadjutor bishop. It is necessary to put an end soon and once and for all to this question of succession. When Cyriac Vetticappallil, who is a Northist, is appointed, the agitators will not have any reason to excite the people.

There will always be little agitations provoked by priests aiming at the episcopacy, but these agitations will not have any root in the population and so they will be of little consequence.

Meanwhile bowed down to the kiss of the holy purple, I have the honour to take my leave with the deepest veneration,

Humble and devout servant of Your Most Rev. Eminence,

+Ladislao Michele Archbishop of Tebe, Apostolic Delegate.

32. ANOTHER LETTER OF ZALESKI TO THE PREFECT OF PROPAGANDA FIDE CONCERNING THE SAME QUESTION

As Bishop Makil and Menacherry left for Rome to materialize the project of creating a separate Southist vicariate with Makil as vicar apostolic and the appointment of a Northist vicar apostolic in Changanacherry for the pacification of the said vicariate, Zaleski wrote against the aforementioned two bishops in order that they might not have any voice in Rome. However, he insisted that his proposal for nominating a coadjutor bishop to Msgr. Makil be realized as soon as possible.

Apostolic Delegation of the East Indies, No. 4526; Kandy, 4 April 1911

(To) His Eminence Most Reverend Lord Cardinal G. M. Gotti

Prefect of the Sacred Congregation of Propaganda Fide, Rome

Subject: The Suriani Bishops

Your Most Reverend Eminence,

Since Bishop Makil, vicar apostolic of Changanacherry and Bishop Manacherry, vicar apostolic of Trichur, have left for Rome, I take the liberty of submitting a few words about their character to Your Most Rev. Eminence.

Msgr. Makil is a saintly prelate, but he is weak and little capable. The troubles in his vicariate are due to the fact that he belongs to the Southist caste or nation, which is considered as of lower grade, but also because of his weakness and incapacity to get things done.

At the present moment, when his presence in Changanacherry was called for, first of all he ran away to Kottayam, a Southist parish, and then he left for Rome despite what I did to induce him to remain at his place.

His departure and his abandonment of the vicariate, when it was troubled by agitation, leaving the government to his Vicar General Fr. Cyriac Kandankary, a very good priest but incapable of governing, could have serious repercussions. In a moment like this the presence of the bishop was essential in the diocese. Even if he could not do a lot, just his presence was necessary.

Then it seems that he will be followed in Rome by the three so-called delegates of the people, who will be going to ask the Holy Father for his deposition. It is not yet certain whether they will be going for economic reasons, but there is much talk of their journey.

It seems certain that there is a conspiracy not to let Bishop Makil resume the administration of his vicariate after his return from Rome and even not to allow him to return to Changanacherry. This conspiracy has been orchestrated by priests of the Old Testament and many laymen.

Should this occur, as if far from impossible, the position of the Holy See can be imagined. The vicariate would remain without a bishop for years and the result would be at least a partial schism.

And that is why I think it is necessary that the coadjutor bishop be appointed as soon as possible, to eliminate the ground upon which the agitators thrive, be already installed to receive Bishop Makil on his return.

Bishop Makil has certainly done an inopportune thing leaving his vicariate in these circumstances; he is weak and without will-power, so Your Eminence can be certain that what he says in Rome is suggested to him in great part by Bishop Manacherry.

Bishop Manacherry is the least spiritual of the three Suriani vicars apostolic, but the most capable and the least antiquated.

His fault is ambition; since the time of his appointment he has dreamt of becoming metropolitan and afterwards the patriarch of the Surianis. And already, without waiting for this, he wears red as do the Oriental patriarchs.

For a few years now he has manifested Oriental ideas similar to the ones of those in the Turkish East; this thing is extremely dangerous in Malabar, where these ideas have not previously existed amongst the clergy or the people, and it is necessary to take care that they are not propagated.

Further, he distinguishes himself from the other bishops living in good harmony and he does not take part in their annual meetings under the pretext of not desiring common meetings with Latin bishops. Now this is not an assembly of con-provincial bishops, but a meeting of all the bishops of the kingdoms of Travancore and Cochin, who have common interests, which are so intermingled that they cannot be separated. Also the bishop of Cochin, belonging to the ecclesiastical province of Goa, regularly takes part in these meetings. To avoid susceptibilities it has been established that the meeting has to take place in a different diocese and vicariate every year and the host bishop has to preside over it. I have also brought to the attention of Bishop Manacherry that the Austrian bishops of three different rites meet in Vienna every year.

These Oriental ideas of Bishop Manacherry are dangerous and I am very much afraid of his influence on the Orientals he will meet in Rome.

Bowed to the kiss of the sacred purple, I have the honour to take my leave with the deepest veneration.

Humble and devout servant of Your Eminence,

+Ladislao Michele Archbishop of Tebe, Apostolic Delegate.

33. LETTER OF ZALESKI CONCERNING THE AGITATION IN THE VICARIATE OF CHANGANCHERRY AND THE URGENT NECESSITY TO APPOINT A COADJUTOR BISHOP

With the letter of 5 May 1911 Zaleski informed the Propaganda Fide of a public meeting of the Northists and of the resolutions taken on that occasion. He reported that Msgr. Makil, who was at that time in Rome, would be prevented from re-entering the vicariate of Changanacherry. In order to avert such disastrous acts and other grave troubles, Zaleski insisted that his favourable candidate Cyriac Vetticappallil should be immediately appointed as coadjutor to Bishop Makil.

Apostolic Delegation of the East Indies, No. 4564; Kandy, 5 May 1911

(To) His Eminence Most Reverend Lord Cardinal G. M. Gotti
Prefect of the Sacred Congregation of Propaganda Fide, Rome
Object: Changanacherry, Appointment of a Coadjutor Bishop
Most Reverend Eminence,

In order to keep Your Most Rev. Eminence up-to-date with the events of Changanacherry after the departure of the vicar apostolic for Rome, I have the honour to submit what follows.

On the last 29 April the Northists held a public meeting in the town hall.

It seems that the vicar general also took part in it and since he, a Northist, is apostolic administrator of the vicariate now, he asked the Northist churches to pay him the tax they had refused to give to Msgr. Makil and he tried to persuade the priests there to support his demand.

I have not yet had any positive confirmation of this fact, which seems to be certain. That is, it is certain that the vicar general made the request, but I am not sure if he made it during the meeting itself or before.

Certainly the meeting, in which priests and laymen took part, published the following resolutions:

1) The parish churches will continue with their refusal to pay the tax (5 percent of their income) until a Northist bishop is appointed.

2) No monetary help will be provided for the charitable works of the vicariate until further orders.

3) The money necessary for the travel expenses of Northist delegates to be sent to Rome will be subscribed. This will be done without any delay, since it is now the moment to do it.

4) On 14 May an important national congress of all the Northists will be convened.

All this is nothing other than the work of a few agitators, who however maintain the people in a continuous state of commotion.

And for this it is urgent to cut the ground from under the feet of these agitators with the appointment of a Northist coadjutor bishop with the right of future succession.

It is necessary to make this appointment without any delay, without even waiting for the return of Msgr. Makil to India, in order to prevent further disturbances, and perhaps grave troubles, which the agitators are preparing.

It is to be feared, and not without reason, that they will take measures to prevent Msgr. Makil from returning to the vicariate. And Your Most Rev. Eminence will easily understand the position of the Holy See, which should naturally insist that Msgr. Makil is reinstated by the Holy See and another bishop cannot be appointed until he has been reinstated. Not to prevent this eventuality would

be to run into a schism and now, since Msgr. Makil has committed the great imprudence of leaving his vicariate, this eventuality can be prevented only by the appointment of a coadjutor bishop.

Then there is only a little to discuss about the choice of the person because at this moment in the Suriani clergy there is only one priest able to be bishop, namely Cyriac Vetticappallil.

Perhaps it will be said: how is it possible that there is only a single person; but in Europe also how many times does it happen that there is no-one and the bishop has to be looked for outside the diocesan clergy.

This is all the more so in the missions. As regards the appointment of the present bishops of Quilon and Nagapore and also of the archbishop of Calcutta, there was none but one person and the other names were put in the list of three (terna) only for form's sake and they were excluded a priori.

And now there are some dioceses in India, in which if the bishop happens to die, there would be only a single person able to substitute him.

This is all the more true among the Surianis, since the reformation of the clergy, started relatively recently, has been interrupted by the events well known to Your Most Rev. Eminence.

Then as I submitted in my report of 25 April no. 4555, nothing has to be done to provoke the renunciation of Msgr. Makil, but if he, being dissatisfied with the choice of the coadjutor bishop, threatens to give his resignation, it should be accepted. This would be the best solution of the difficulty. Msgr. Makil is incapable of governing his vicariate and he has lost all his authority.

As regards the precedent of the appointment of a coadjutor bishop disliked by the assisted bishop, we have the recent example of the appointment of Fr. Chapius, who was not an acceptable person to the bishop of Kumbakonam. These are cases in which it is

necessary to consider the good of the Church rather than the individual person's approval.

In connection with Fr. Chapius, I would beg Your Most Rev. Eminence to deign to give orders that I be notified of the appointment of bishops in the territory of this Delegation with a letter. It is an inopportune position for the Delegate not to be the first one to know of it. I learnt of the appointment of Fr. Chapius as the coadjutor bishop of Kumbakonam from a Polish newspaper.

In the circumstances explained in the present letter and in my previous reports I consider the appointment of the coadjutor bishop for Changanacherry very urgent.

Then further progress or decline of the Suriani Church will depend on the choice of the person.

Therefore I beg Your Most Rev. Eminence to deign to immediately proceed with this appointment without waiting for the return of Msgr. Makil to India and to inform me of this with a telegram so that I can take the necessary steps in time.

Meanwhile bowed to the kiss of the sacred purple, I have the honour to take my leave with the deepest veneration.

Humble and devout servant of Your Most Rev. Eminence,
+Ladislao Michele Archbishop of Tebe, Apostolic Delegate.

34. LETTER OF THE VICAR APOSTOLIC OF ERNAKULAM ALOYSIUS PAREPARAMBIL TO PROPAGANDA FIDE

As already stated, Menacherry and Makil went to Rome, though not at the same time, to pressurise the authorities of Propaganda Fide for the materialization of the project devised by the bishops for the pacification of the vicariate apostolic of Changanacherry. Mar Makil insisted upon a personal letter of Aloysius Pareparambil, vicar apostolic of Ernakulam, perhaps

because he was the only Syro-Malabar bishop remaining in India. Anyhow, on 1 May 1911 Pareparambil wrote a letter to the Prefect of Propaganda Fide about the tragic situation in the vicariate of Changanacherry, requesting him to grant the first remedy contained in the letter signed by all the three vicars apostolic for re-establishing peace in the said vicariate, namely the constitution of a separate Southist vicariate.

Vicariate Apostolic of Ernakulam, India; Bishop's House
Ernakulam, 1 May 1911

Most Illustrious and Most Reverend Lord,

The Most Rev. Lord Makil, vicar apostolic of Changanacherry, who was about to proceed to Rome, came to me and during our conversations asked me, since he did not know Your Lordship, to write to Your Lordship about his arrival in Rome and to make mention to Your Lordship about the petition of the three Syro-Malabar bishops concerning the perturbation existing in the vicariate of Changanacherry and the remedy to be adopted for this evil. During his voyage he wrote to me from the ship, requesting me again to write to your Lordship about his arrival and about our petition of three bishops, which he carries with him. To satisfy his desire I am writing to your Lordship this letter and request Your Lordship to permit me to add a word about the vicariate apostolic of Changanacherry. In it there is no peace between the bishop, clergy and the people. The obedience due to the bishop is denied and the situation has reached such a level that the episcopal authority is trampled upon. In many churches assemblies of the clergy and people are being convoked against the bishop and supplications about this situation are formulated and sent to Rome. Thus the whole vicariate is agitated.

On account of this I request Your Lordship that, having compassion for this people, Your Lordship be favourable to concede the first remedy for this evil indicated in our petition and thus re-establish peace in the said vicariate apostolic.

With my best wishes,

Humble servant of Your Lordship in Christ,

Aloysius Pareparambil, Bishop, Vicar Apostolic of Emakulam.

35. LETTER OF ZALESKI URGING THE APPOINTMENT OF A COADJUTOR BISHOP

In this letter the Apostolic Delegate Zaleski finally admitted that the discontent and resentment of Northists towards Msgr. Makil was general, because 80 percent of the Catholic population in the vicariate belonged to the Northist community. He pointed out that the disaffection and antipathy against the prelate were also deep-rooted in the hearts of the clergy and the people. As a solution to all these troubles he again proposed the immediate appointment of Cyriac Vetticappallil as coadjutor to Bishop Makil.

Apostolic Delegation of the East Indies, No. 4570; Kandy,
23 May 1911

(To) His Eminence Most Reverend Lord Cardinal G. M. Gotti
Prefect of the Sacred Congregation of Propaganda Fide, Rome
Object: Coadjutor Bishop of Changanacherry.

Most Reverend Eminence,

After my report of 9 May no. 4567 I have received the list of the priests who took part in the council of Palai and the text of the petitions which were signed.

I am not sending them to Your Most Rev. Eminence because only the names do not mean anything for those who do not know the persons and the Sacred Congregation will already have received the petitions.

Moreover, these petitions – drawn up by Fr. George Karukakkalam, suspended *a divino* by Msgr. Makil, and unwillingly signed by the majority of the priests present there – do not deserve to be taken into account.

Nevertheless, there are two points to which I would like to draw the attention of Your Most Rev. Eminence:

1) In one petition they complain that Apostolic Delegate, while writing to Rome that the present disorders are the work of a few agitators, gives the Holy See an erroneous idea of the situation, that is, as if all the people and all the clergy were pleased to have Msgr. Makil as bishop and only a few discontented persons protest against him.

If my reports had created this impression in Rome, in fact it would be a wrong idea, now it is important that the Sacred Congregation clearly understands the situation.

The discontent and the resentment for the appointment of the Southist Msgr. Makil are general because 80 percent of the Catholic population of the vicariate is of the Northist caste. However, since they are good Catholics in the depth of their hearts, they would have protested peacefully if few agitators had not organized the disorders.

Therefore, the disaffection against Msgr. Makil is general and deep-rooted in the hearts of the people and the clergy, but the disorders are the work of a few agitators.

It is necessary to clearly comprehend the situation: they are a dissatisfied and estranged people, but they are not evil, although led to extremes by few agitators.

2) The other point I would like to highlight is a paragraph of one of the petitions in which they propose five candidates for the Episcopate. These are:

Paul Alappatt and Thomas Kurialacherry, students of the Urban College. They are the most anti-Roman of all the Suriani clergy and their elevation to the episcopate would be the ruin of the Suriani Church. Then Alappatt is not a good priest also from other points of view.

Thomas Pureckal and James Kallareckal are incapable. The first is a good priest; I do not know the latter very well. None of them is eligible.

Then the fifth one Rev. Fr. Vetticappallil from the vicariate of Ernakulam is an excellent and very capable priest, he is the candidate I have proposed and at the present moment he is the only eligible one.

Of course, it should not be permitted that the people or the clergy impose candidates, but the fact demonstrates that Vetticappallil would be an acceptable person in the vicariate of Changanacherry.

And so I take the liberty of insisting more than ever that Fr. Cyriac Vetticappallil be elected coadjutor bishop and eventual successor of Msgr. Makil.

The situation is certainly grave, since the main purpose of the council of Palai and of the other two meetings of minor importance was to orchestrate means to impede Msgr. Makil from returning to the vicariate, in order to resume its administration. Your Most Rev. Eminence will easily understand what difficulty the Holy See will have to face if this were done. Msgr. Makil made a great mistake fleeing from the vicariate when it was of vital importance that his see might remain occupied.

Then since the situation is critical and it requires a prompt remedy, I take the liberty of summarizing in a few words what I had already submitted in previous reports, that is, the measures to be adopted, which my experience of 20 years in India suggests to me:

1) Since it is the first time the succession of Suriani native bishops is discussed, it is necessary to positively establish the principle and the precedent that the Holy See appoints the Suriani bishops freely, without any intervention nor any form of election or presentation by the other bishops and particularly by the clergy or the people; and that the Holy See does not even admit that the bishop to be assisted may present the list of three candidates (*ternus*) for the coadjutor bishop. To positively establish this principle and precedent is very essential for the future of the Suriani Church.

2) To appoint Fr. Cyriac Vetticappallil as coadjutor bishop with the right of future succession to Msgr. Makil without any delay (see, report no. 4486). Then to appoint him together with the priest Augustine Kandathil already proposed as coadjutor bishop of the vicar apostolic of Ernakulam, with the order that both of them be consecrated by the Apostolic Delegate in Kandy.

3) Perhaps not to take any step to provoke the resignation of Msgr. Makil, but to certainly accept his resignation if he speaks of renouncing. This would be the best way to smooth out the difficulty. He will demand that the ordinary jurisdiction over the caste of the Southists be left to him during his lifetime, but this cannot be granted. The renunciation must be absolute.

These are the measures my long experience in India suggests to me.

Then Your Most Rev. Eminence should not expect that peace will be restored immediately.

Whoever may be appointed coadjutor bishop or eventual successor of Msgr. Makil, there will be agitation against him as well.

But by guaranteeing the Northist succession, one will cut the ground from under the feet of the agitators and, having been removed the pretext which gives them influence over the people and the clergy, the disturbances which they will still strive to provoke, will no longer

have the same significance nor root in the people and gradually they will cease as happened in the other two vicariates.

In the meantime bowed to the kiss of the sacred purple, I have the honour to take my leave with the deepest veneration.

Humble and devout servant of Your Most Rev. Eminence,

+Ladislaio Michele Archbishop of Tebe, Apostolic Delegate.

36. LETTER OF 38 PRIESTS OF THE VICARIATE APOSTOLIC OF ERNAKULAM TO PROPAGANDA FIDE

Mar Makil reached Rome and, together with John Menacherry, strove to obtain from the Propaganda Fide what the three vicars apostolic of the Syro-Malabar Church formulated as the best solution for the problems, namely the erection of a separate vicariate for the Southist community in Kottayam, the transfer of Mar Makil to this new vicariate and the appointment of a Northist vicar apostolic in Changanacherry. One of the priests who accompanied Mar Makil to Rome, transmitted the false news to some priests that the Holy See would constitute the Syro-Malabar hierarchy with Mar Makil as its head. The present letter dated 26 June 1911, written by 38 parish priests of the vicariate of Ernakulam against such an eventuality demonstrates that the antipathy towards Mar Makil was general and was not limited to the frontiers of the vicariate of Changanacherry. According to the letter, at that time in the vicariate of Changanacherry the Northists numbered 122,807; in the Syro-Malabar Church altogether there were 306,090 Northists and 19,181 Southists.

Most Eminent and Most Reverend Lord,

One of the priests, whom the most illustrious Lord Makil, the vicar apostolic of Changanacherry brought with him to Rome, - they are already in Rome - wrote to his friends here in Malabar that the

Holy See would constitute an ecclesiastical hierarchy for us Syro-Malabarians and the illustrious Lord Makil would be promoted as its head. Hearing this we are rushing to the Holy See from all sides so very quickly, in order to plainly expound the situation of Malabar as it is, so that, having known this well, the Holy See may be able to decide the matter with its usual prudence.

We have many times sent petitions to the Holy See through our vicar apostolic most illustrious Lord A. Pareparambil, for the establishment of a hierarchy for us, and we cannot but be happy and full of joy, because we understand that finally our requests will soon be heard. And therefore we express the most sincere thanks, seeing that in this way we and our nation will be inseparably joined and most firmly bound to the Holy See.

But what, if the most illustrious Lord Makil is constituted in the office of the head of that hierarchy? All of us will respond with one voice that it would be the greatest of evils that could befall our people and in this way the foundations would be laid for the destruction of our nation (community), because this would create gravest dissent and general perturbation in us Syro-Malabarians.

This because, 1) ever since the most illustrious Lord Makil became the vicar apostolic of Changanacherry, there has not been any concord between the bishop and the Northist people of Changanacherry (who number 122,807). This discord, aggravating day by day, has finally reached such a level that the bishop himself cannot even lead his private life among the Northists without fear. Indeed we keep silent about the contempt for him (the bishop) and the spirit of disobedience now reigning over that people; these evils have gradually entered the vicariate in the highest degree during recent years. The situation being thus, if he were promoted to the dignity of the head, not only of that vicariate, but also of all the bishops and Catholic Northist Syro-Malabarians (who altogether are 306,090),

we are unable to express, how much confusion and agitation would ensue also in this vicariate, where peace reigns.

2) Naturally he will always favour his own Southist community and will take care of it before anything else. As an example we have before our eyes what he has done in the vicariate apostolic of Changanacherry. For, there he amplified some buildings for the convenience of his community, erected other new structures with the money collected mainly from the Northists, at the same time exercising almost no care for the institutions of the Northists, and abandoning to themselves those (institutions) which were previously constructed in their places.

3) In the whole of Malabar the Southist community, whose patron and head is the most illustrious Lord Makil, has only 19,181 Catholics. The Northists number more than 306,090.

4) Between the Northists and Southists there is very great difference, for there is much diversity in the mode of acting, social life and in other matters to the extent that, to date, no marriages between them have yet been contracted.

5) Nor do the pagans bestow due honour to the dignity of the illustrious Lord Makil, as he is a Southist, the due honour to the dignity. Therefore he is unable to have authority among them or among the Northists.

6) For this and other reasons, no-one from his community has been promoted to the priesthood for centuries.

7) Moreover (still, even to this day) no priest from his community is permitted to rule over the churches of the Northists. On the contrary Northist priests are set over Southist churches and they peacefully govern them.

Having considered all these, all of us earnestly request and most humbly beseech that the Holy See not appoint the most illustrious

Lord Makil as head of the hierarchy in any manner and thus our people not be permitted to endure an irreparable harm.

Kissing the purple of Your Eminence we implore the paternal blessing over us and over our people.

Most humble and most obedient sons of Your Eminence,

Syro-Malabar priests of the vicariate apostolic of Ernakulam in Malabar (12 June 1911).

37. JOINT LETTER OF JOHN MENACHERRY AND MATHEW MAKIL TO PROPAGANDA FIDE

The letters of Zaleski arguing against the project of the three Syro-Malabar vicars apostolic reached the Congregation of Propaganda Fide before the arrival of Makil and Menacherry. Having learned about this during their visit to the Congregation on 27 June 1911 the said two vicars apostolic wrote this explanatory note and insisted on the necessity to materialize the project, since fifteen years of experience proved that it was impossible to govern the Northists and Southists together in a single vicariate by one bishop.

Most Reverend Lord,

When yesterday we came to the Sacred Congregation, we knew from Your Lordship and from Rev. Lord Chisa that the most excellent Lord Apostolic Delegate had written against our collective petition and proposal of 1 March 1911. Indeed it seems to us astonishing that Lord Zaleski still holds his previous error against what in the past Lord Lavigne SJ, vicar apostolic of Kottayam had proposed, namely it is a mistake to keep both people of Southists and Northists under one vicar apostolic in Changanacherry, thus rendering this vicariate for 15 years a field for all kinds of agitations and conflicts, with grave spiritual and temporal detriment.

But indeed we again repeat and forcefully assert that as long as (as is said in the aforementioned petition) this vicariate of Changanacherry comprehends both communities there will not be any progress in it nor will the bishop, whether a Southist or a Northist, will be at peace.

Therefore, for the good and peace of our Church, in this matter, we respectfully ask the Sacred Congregation to believe us the three vicars apostolic rather than the Apostolic Delegate.

For the sake of reverence we do not disclose much about the manner in which the Apostolic Delegate has acted in some matters pertaining to our Church.

In this our proposal also other bishops in India, who know the situation of the vicariate of Changanacherry, we believe also feel the same way. As proof of this we request Your Lordship to consult, if it pleases, the archbishop of Calcutta, the Most Rev. Lord Meulman SJ who is now staying in Rome at the German College.

We respectfully request your Lordship to be kind enough to refer the content of this letter to the most eminent Cardinal Prefect of the Sacred Congregation.

Humble servants of your Lordship in the Lord,

+J. Menacherry, Bishop of Parai and Vicar Apostolic of Trichur,

+Mathew Makil, Bishop of Tralli and Vicar Apostolic of Changanacherry,

Rome, 28 June 1911.

38. LETTER OF THE VICAR APOSTOLIC OF TRICHUR JOHN MENACHERY TO PROPAGANDA FIDE

Bishop John Menacherry had an audience with Pope Pius X on 6 July 1911 and, regarding the petition of the three vicars apostolic concerning the erection of the new vicariate of Kottayam the Pope exclaimed: "How can a new vicariate be

constituted, since there is no territory?" Menacherry elucidated the issue to the Pope, who proposed that he expound the same to the Prefect and the Secretary of Propaganda Fide in writing. Consequently Menacherry wrote this letter on 8 July 1911 highlighting the reasons for the erection of the proposed new vicariate on the basis of the particular historical circumstances of the place and the practice in Indian dioceses.

Most Eminent Prince,

On 1 March 1911 we, the three vicars apostolic of the Syro-Malabar Church exposed, both to the Supreme Pontiff and the Sacred Congregation, the present miserable state of the vicariate of Changanacherry and also the most efficacious and indeed the unique remedy for restabilising peace for ever, namely to constitute a new vicariate for the Southists with Kottayam as centre and to appoint the Most Rev. Lord Makil as its vicar apostolic.

We proposed this remedy not in a light manner, but after long and repeated discussions. We also proposed (Msgr. Makil and I), as is evident from the petition itself to travel to Rome and present the petition. But compelled by the circumstances Msgr. Makil had to come first. I also carried with me to Rome the three names of candidates for the new vicar apostolic of Changanacherry, which the secretaries of the Sacred Congregation requested and obtained from me, from Msgr. Makil and from Msgr. Pareparambil. Wherefore I was overwhelmed with great joy, because I believed that peace would be very soon re-established in our region.

However on 6 July 1911 I obtained an audience with the Supreme Pontiff. My secretary and one of the secretaries of Most Rev. Lord Makil were present with me. The Supreme Pontiff spoke about our petition of 1 March 1911 and said: "How can a new vicariate be constituted, since there is no territory?". I, greatly astonished, explained to the Supreme Pontiff with all reverence why there would not be any confusion, if division is made on the basis of

churches (parishes), since each church belongs either to the Northists or to the Southists; as also formerly the Sacred Congregation made the division on the basis of churches in creating the new vicariates of Ernakulam and Changanacherry. Moreover I indicated examples (as follows) of the dioceses of Madras, Mylapore, Calcutta, etc., which have their churches in the same city. Having heard this, the most Holy Father commanded me to explain the matter in writing both to Your Eminence and to the most Rev. Secretary Msgr. Roller.

Therefore, upon the order of the Supreme Pontiff, I submit the following notes.

1. The Catholic Southists have 27 churches, 10 chapels, 30 priests, 16 seminarians and 32512 people (I attach a page at the end). Generally they live in contiguous territory and have their churches alone. However, in villages, where there are families of Southists and Northists, they possess also their own churches. Therefore, each vicar apostolic can peacefully exercise his jurisdiction in his church just as now the parish priest of each church exercises his (authority) in the aforementioned cities.

2. It is neither astonishing nor new that in one city or village two bishops of the same rite have jurisdiction. I present the Catholic directory of all India, from which I also take the following examples.

a) In the city of Trivandrum (in Malabar) both the bishop of Quilon and the bishop of Cochin have churches.

b) In Tuticorin and Trichinopoly, both the bishop of Trichinopoly and the bishop of Mylapore have churches.

c) In the city of Bombay both the archbishop of Bombay and the bishop of Daman have episcopal residences and churches.

d) Likewise in the city of Madras, both the archbishop of Madras and the bishop of Mylapore (have residence).

e) In the city of Calcutta, both the archbishop of Calcutta and the bishop of Mylapore have churches, schools and other institutions.

N.B. To visit his churches in Calcutta, the bishop of Mylapore must transit not only through the parishes of another jurisdiction, but also through the dioceses of various bishops, for there are four dioceses between Calcutta and Mylapore.

3. The same is found in Italy itself.

4. Indeed today between the vicariate of Ernakulam and Changanacherry, there is no territorial or natural division, but only division on the basis of churches (this can be found in the decree of the Sacred Congregation and also in the book entitled *Catholic Missions*). Hence hitherto no difficulty has arisen, nor could arise in the future.

5. Even if in other cities, some troubles may arise because of double jurisdiction, in our case no difficulty can even be imagined because there have never been marriages or intermingling between Southists and Northists, although they have dealings with each other in other matters.

6. For that reason fifteen years ago Most Rev. Lord Lavigne SJ (at present bishop of Trincomalee in Sri Lanka), who was for nine years vicar apostolic of Kottayam for both of our peoples, proposed our very same opinion to the Sacred Congregation. Perhaps his opinion can be found in the archives of the Sacred Congregation. Last week two letters were given to the most reverend secretaries, written 14 years ago, one by Most Rev. Lavigne, the other by his secretary Rev. Richard SJ, which expressly state the opinion of Lord Lavigne about the division of the vicariate of Kottayam into two, namely one for the Southists and the other for the Northists.

7. The question of Southists and Northists does not affect me and my vicariate in any manner. However, I advocate vehemently

this cause, because it is necessary in order to establish lasting peace in our Church for the glory of God and the preservation of the Faith.

8. The same is the reason why the Most Rev. Lord Pareparampil, who signed our collective petition, further wrote to the Most Rev. Secretary, stating that the unique means for establishing peace is to divide the vicariate of Changanacherry.

9. This division can be done thus. The Most Rev. Lord Makil is to be constituted vicar apostolic of Kottayam and should have jurisdiction over all churches and chapels of the Southists with their parishioners or people, and a new vicar apostolic is to be appointed in Changanacherry and so there will not be any confusion.

10. The most Holy Father told me in the aforementioned audience, "We also desire to establish peace forever" and this is to be obtained in the best possible manner through the means proposed. Otherwise the situation of the vicariate of Changanacherry will become worse, certainly to the detriment of souls. Having said these things I exonerate from my conscience.

Kissing the sacred purple of your Eminence,

Your most obsequious servant, J. Menacherry, Vicar Apostolic of Trichur,

Rome, 8 July 1911.

39. REPORT OF CARDINAL AGLIARDI ABOUT THE MEASURES TO BE ADOPTED FOR THE PACIFICATION OF THE VICARIATE OF CHANGANCHERRY

This is the report presented by Cardinal Antony Agliardi in the general meeting of Propaganda Fide for the Affairs of the Oriental Rite on 31 July 1911. In the first part of this long report the Cardinal highlighted the remote and recent causes of the agitation in the vicariate of Changanacherry and presented

the Southist community not as a separate caste – this was the position of the Holy See until that time – but as a separate nation that wanted to preserve its identity and traditions. Then the Cardinal analyzed the positive and negative aspects of the various solutions proposed by the Apostolic Delegate Zaleski and the three native vicars apostolic and concluded that the best solution would be to divide the vicariate of Changanacherry into two, a Northist one and a Southist one, as unanimously proposed by the three Syro-Malabar prelates. The Cardinal responded to the objections of Zaleski and rejected them as baseless and catastrophic predications, since the root cause of the problems was not two Indian castes, but two nationalities: the Northists are Indian natives, while the Southists are natives of Persia and Mesopotamia. With regard to the eventual appointment of a new Northist bishop also the Cardinal rejected the candidate of Zaleski (Cyriac Vetticappallil) and proposed Fr. Thomas Kurialacherry, since he was the only priest, on whom the favourable vote of all the three Syro-Malabar bishops converged and who alone thus enjoyed universal esteem and respect in Malabar. The summary attached to this report includes the joint letter of the three Syro-Malabar vicars apostolic (sum. no. 1) and the letter of Zaleski (sum. no. 2) and those of the three Syro-Malabar vicars apostolic (sum. nos. 3-5) proposing candidates. Since we have not included these letters in the present work we indicate the candidates presented by them. As we have already stated, Zaleski presented only a single candidate, namely Cyriac Vetticappallil. Each of the Syro-Malabar vicars apostolic presented their candidates in the following order: Mathew Makil–Thomas Kurialacherry, Emmanuel Poothottam and Jacob Kadavil; John Menacherry–Andrew Kalapurakel, Thomas Kurialacherry and Jacob Kallarackal; Aloysius Pareparambil–Joseph Kalacherry, Zacharias Vachaparambil and Thomas Kurialacherry.

1. A grave agitation, more than decennial, which has become embittered in the current year, deeply troubles the Suriani vicariate apostolic of Changanacherry. As is well known to Your Eminences the Syro-Malabar Church is divided into the three vicariates of Trichur, Ernakulam and Changanacherry erected in 1896. In the first two there are not serious troubles to be lamented upon, while in the third a great movement of revolt has taken shape against the present Vicar Apostolic Msgr. Mathew Makil, now present in the (Roman) Curia waiting for solutions. A section of the population is still loyal to the aforementioned prelate, but a great number of faithful, constituting the majority, instigated by the clergy and especially by the suspended priest Karukakkalam, do not feel any respect for him and they want to free themselves from his spiritual jurisdiction. The letters, telegrams and innumerable protests, sent out to all the most eminent people and all the main organs of the Holy See with unbelievable pertinacity in the last months, are an eloquent proof of this trend. In these protests Msgr. Makil is accused of negligence in the administration of the vicariate, hardness, partiality and violation of justice. Evident proof of the same trend are the public demonstrations which have happened in the streets and also in many churches of Changanacherry, during which the clergy and the people, turning to the effigy of the Holy Father placed there on purpose, have repeated the cry many times: "Most Holy Father, rescue us, liberate us from Lord (Bishop) Makil".

2. Now desiring to investigate the causes of the revolt, they can easily be reduced to two: a remote one and a recent one. The remote cause of the phenomenon is a well known psychological factor, that is the character itself of the Malabar people and the ancient missionaries exactly outlined the profile of this character. It would be enough, to this purpose, to quote Msgr. Marcelline Berardi who wrote the following words in 1883: "When the vicar apostolic of Verapoly began to reform the Suriani clergy and founded the Seminary of Puthenpally in 1866 many Malabar priests, hurt in the interest for the suppression of the ancient colleges, threatened to

embrace the schism. Then Vicar Apostolic Msgr. Bernardine said: 'Let them shout; it is characteristic of the Malabar people to protest and to get excited; if we would listen to them, nothing could be done at any time'.

The other reports of the missionaries, either ancient or recent, agree with this judgment perfectly; they always depict the Malabar people as a childish people, who never know how to relax quietly in the already established order, but always hope for more or less peregrine novelties. Therefore this fever or mania for change can be considered as the remote cause of the present movement. However, this phenomenon also ensues from another more important cause that is the special ethnic conditions present in the vicariate of Changanacherry. This is so true that in the other two vicariates of Trichur and Ernakulam, where the situation is different, at present there is not any religious struggle to be deplored. What then is the special element, what is the germ of the discords troubling the vicariate of Changanacherry?

3. The source of the religious disagreement is the existence of two separate and indomitable nationalities in the mentioned province; they were and still are antagonistic towards each other. These two heterogeneous groups answer to the double name of Northists and Southists, a name that, as we shall see later on, does not reflect a correct division of castes in accordance with the known Indian concept and meaning, but refers to two different races or nationalities. Certainly between Northists and Southists there is also a distinction of social caste (aristocratic and popular), but it does not constitute the fundamental discrepancy or the characteristic note of the two parties; it rather reflects *per accidens* the different nationality of the two groups. The present distinction between Northists and Southists is not geographical, even though most of the Southists are geographically in the South of Malabar. In accordance with tradition, the Northists represent the so-called Christians of St Thomas and they descend from the Indians who embraced Christianity thanks to

the Apostle, while the Southists descend from some emigrants from Mesopotamia and Persia who were led to Malabar by a certain Thomas Cana in 345. The origin of the two names derives from the fact that in ancient times the Northists occupied the northern part and the Southists inhabited the southern part of the town of Cranganore. However, later on these two groups infiltrated and dispersed here and there and now these names represent none other than the different origin from a national point of view. This subsequent infiltration and intermingling did not change the attitude of the two groups as regards their social, civil and religious relationships. The two classes have almost no contact: the Northists and the Southists do not marry each other, they do not attend the churches belonging to the other nationality, they do not want priests of the other race, etc. Naturally, as Christians they reject all the religious errors of India, they admit the unity of mankind, the dogma of creation, the dogma of redemption, the identity of origin and end in all humans, the universal brotherhood introduced by the Gospel and the other theoretical and practical doctrines taught by the Church, but they want to maintain their national type unaltered and therefore they live in a closed circle, imitating other populations who emigrated to India, such as the Jews, the Persians, etc.

4. This decisive attitude of the Northists and the Southists, living in the vicariate of Changanacherry, has always engendered serious difficulties in the ecclesiastical government of this province. The devices adopted by this Sacred Congregation in the old times to mitigate conflicts and to obtain the pacification of the minds are well known.¹⁴ The present agitation is only a new chapter to be

¹⁴ Here are in short the historical phases of the last Suriani events. From the pontificate of Alexander VII until 1886 the Surianis were subjected to the government of the Carmelite Fathers who had the mission of Malabar. The services rendered by these religious to the mentioned nation in the past were reported, but the nation showed an ardent desire to escape from their

jurisdiction above all in the last period. Many times the repeated appeals of the Surianis were rejected by the Propaganda, which used to receive not benevolent information about them from the Latin missionaries. In these reports the Surianis were always depicted in dark colours that is as turbulent, ignorant, unamenable to discipline, etc. Later on there were the mournful events of the schism of Mellus, a Chaldean bishop of Akra intruded in Malabar, who led about 24,000 Surianis with himself and 8,000 of whom are still separated from the Church. In 1876 Msgr. Meurin, at that time vicar apostolic of Bombay, was sent to quell that schism, but his mission was rather sterile of practical results due to the misunderstandings that arose between him and the archbishop of Verapoly and tactlessness in the management of the business. In 1877 a new visitor Msgr. Ignatius Persico was sent to India and he widely reported and described the religious situation of the Surianis pointing out the necessity to comply with their aspirations in some way. In accordance with these views the Sacred Congregation of Propaganda wished that a Carmelite coadjutor bishop be appointed to the archbishop of Verapoly to take special care of the Surianis, choosing a vicar and four counsellors of the mentioned nation for this purpose. These wise resolutions of 1877 did not produce the desired effect. The vicar general and the four Suriani counsellors were not appointed and the coadjutor bishop, due to his dependence on Msgr. Mellano was never much appreciated by the Surianis. The protests of the Surianis against the oppression of the Latins continued without interruption and the Propaganda invited the Apostolic Delegate of Indies, Msgr. Agliardi (now Eminence Agliardi), to go to Malabar to examine the situation and to propose suitable provisions. After a careful visit, he pointed out the real state of the Surianis, their ardent aspirations, the agitation reigning in the clergy, the good qualities of some priests, the dangers surrounding those faithful and, opposing the thesis and the tergiversation of the missionaries, with clever intuition he supported the necessity to separate the spiritual administration of the Latins from that of the Surianis and to erect two vicariates for these. Initially the vicars apostolic could be Europeans of Latin rite, but later on they had to be replaced by Suriani bishops. By way of implementation of such ideas, in May 1887 the Holy See erected two vicariates apostolic in the towns of Trichur and Kottayam and entrusted them to two Latin prelates, who, however, had to appoint a vicar general and four counsellors of the Suriani rite. Then began in the vicariate of Kottayam the difficulty created by the antagonism between the Northists and the Southists; the Northists, alleging their numerical and social pre-eminence, regarded unfavourably a Southist taking part in the council of the vicariate; on the contrary the Southists desired not one, but two counsellors and they did not intend to be subjected

added to the history of ancient religious struggles. The present vicar apostolic of Changanacherry is a Southist; he was chosen in 1896 because among all the candidates he was rightly considered the worthiest. However, just because he was a Southist, he could not be an agreeable person to the Northists, who little by little organized their forces and began the struggle against the prelate. Since the Northists are more powerful than the Southists in number, estate and in social pre-eminence, it is easy to imagine what embarrassment they have created with their revolt to the Vicar Apostolic. Msgr. Makil himself candidly confesses to have lost all authority over the Northists and he believes that if measures are not adopted in relation to them, his return to Malabar would be the prelude of very serious disorders. Also the Apostolic Delegate of Indies Msgr. Zaleski has expressed the same opinion many times. Certainly our Suriani people are sincerely Catholic and devoted to the Holy See, but their faith, although sincere, is not so firm as to withstand every suggestion of the adversaries, above all when the national feeling is cleverly brought into play. It is enough to refer to the last two schisms in recent times: the one consummated due to the efforts of Mar Rokos in 1861 and

to the government of a Northist vicar general. On 20 May 1888 this Sacred Congregation, having examined the question about the special organization to be given to the Southist Surianis, decided to grant them a separate vicar general and two counsellors with the same faculties and privileges already granted to the others. In this way a certain calm was re-established. Later on, in 1896, as the time seemed ripe, the Holy See suppressed the two vicariates and erected the three vicariates of Trichur, Ernakulam and Changanacherry, making a precise division of parishes and entrusting them to three Suriani bishops who are the present vicars apostolic. In Trichur and Ernakulam religious peace reigns; only in Changanacherry, where there are the Northists and the Southists, has disagreement broken out between the two nationalities, both of them desiring a bishop of their own. The group revolting now is the Northist one which does not want to be subjected to the jurisdiction of the Southist Bishop Makil. On the contrary if the government of the whole vicariate were entrusted to a Northist bishop, the Southist group would rise up. This is the present situation.

the other which occurred on the initiative of Msgr. Mellus in 1874. Now in our case the Northists, who consider themselves (and are really so), the most elevated, the most aristocratic and the most cultured class in Changanacherry, regard unfavourably – and do not like to be subjected to – the spiritual jurisdiction of a Southist.

5. This agitation is not circumscribed among a few priests and faithful, but has rapidly spread and radiated throughout all the Northist churches. Rather, as Father Boniface, Rector of Puthenpally Seminary writes (20 March 1911): “It seems that there is a common conspiracy among the Northists lest Rev. Bishop Makil be any more admitted to their parishes after his return. This spirit of caste is very a terrible thing. Even the better ones are not available for any good counsel. If the Northists were to chase out Bishop Makil, they would celebrate it with the most impious triumphs. I said twice to a certain Northist priest, strongly obstinate in his caste prejudices, almost for a joke: If you agitate like this it could happen that for many years you may not receive a bishop of your rite, but the Holy See will impose on you a strong and strict European bishop, who as a delegate of the Holy See will govern your Church, until you obey and abstain from your diabolical agitations. He responded: this would be for us the most pleasing and all would be satisfied. Certainly this joy would be of a very short duration, because the Surianis have always cried against the Latin bishops to whom before they were subjected, but it reveals the deep aversion of the Northists towards the Southists, so profound as to make them prefer a Latin bishop to a Suriani Southist bishop. On 4 April of this year the Apostolic Delegate Msgr. Zaleski writes that a conspiracy exists aimed at preventing Msgr. Makil from resuming the administration of the vicariate after his return from Rome. This conspiracy – the Delegate says – has been initiated by the priests of the Old Testament, that is by rough and ignorant priests imbued with fanaticism.

So also in another letter of 5 May Msgr. Zaleski communicates the news that the Northists of Changanacherry, gathered in the Town

Hall, have decided not to pay the dues anymore (5 percent of the income) till a Northist bishop is appointed. These facts, and the like that could be alleged, show that the fire of revolt has spread in all the Northist classes of Changanacherry. The accusations directed against Msgr. Makil are groundless and they are a simple pretext to hurt the Southist. "Msgr. Makil – the Apostolic Delegate writes (4 April 1911) – is a saintly prelate. The disorders of his vicariate ensue from the fact that he is a Southist". Having ascertained the cause of the serious religious disagreement, now it is appropriate to examine what are the more suitable measures to be taken in order to re-establish peace.

6. The first provision (solution) suggested by the Apostolic Delegate would be the absolute renunciation of Msgr. Makil to the office of vicar and the appointment of a Northist bishop who would replace him. The remedy is radical, but first of all it can be pointed out that Msgr. Makil has not resigned and, considering his good qualities, it does not seem correct to impose on him the renunciation of the vicariate even if for reasons of public order. Moreover the absolute withdrawal of Msgr. Makil would be greeted by the agitators as a brilliant victory and it would constitute a very dangerous precedent in Malabar. Lastly, the replacement of a Southist prelate with a Northist bishop would be pleasing to the Northists, but it would strongly hurt the opposing party governing now and a vigorous and pertinacious opposition would rise again on the other side.

7. The second provision, also suggested by the Apostolic Delegate, would be the appointment of a Northist coadjutor bishop succeeding Msgr. Makil in the future. The remedy seems good because it would be apt to calm the hot-blooded Northists, but it is not devoid of difficulties and it presents some inconveniences. First of all, considering the present tension of minds, it is not easy to find a Northist prelate wishing to collaborate with Msgr. Makil in the episcopal ministry in good harmony. The reason for dispute would not cease and therefore discords, differences and quarrels would soon arise. Moreover the solution, even if crowned with happy

results, would be always precarious: what would happen if the Southist bishop were replaced with the Northist prelate within a few years? The roles would change and undoubtedly the replacement would provoke the discontent of the Southists.

8. A third provision suggested by the Suriani vicars apostolic (sum. no. 1) would be to establish a rotation of power in the ecclesiastical government of Changanacherry. The vicar apostolic of Changanacherry should always have a coadjutor bishop of the opposing party with future succession, in such a way that a Northist would succeed a Southist and a Southist would succeed a Northist. This solution would not be precarious but it would have the characteristics of continuity and it could balance the trends and the aspirations of the two opposing groups. Also this measure appears to be worthy of examination. The difficulty of the constant dualism between the bishop and the coadjutor bishop would remain, a dualism that, creating a permanent organic complication in the ecclesiastical government, could be the source of serious or at least frequent quarrels.

9. Another remedy proposed and recommended as the most effective by all the three Suriani vicars apostolic (sum. no. 1) is the division of the present vicariate of Changanacherry in two separate vicariates: one for the Northists, the other for the Southists. Developing this new project, the three prelates point out that it would be opportune to erect a new vicariate in Kottayam for the Southists residing in the vicariate of Changanacherry and to annex the few Southist churches now included in the perimeter of the vicariate of Ernakulam. Msgr. Makil would be transferred to the new vicariate of Kottayam, the main centre of the Southists, and for the Northists a new vicar apostolic of the same nationality would be appointed with residence in Changanacherry, the principal centre of the Northists. The Southists are about 30,000 with 27 churches, 10 chapels, 30 priests. The Northists of Changanacherry are, in round figures, 100,000 and they have 100 parishes and about 150 priests.

A precise territorial division is not possible because, even though many villages are exclusively Northist and others are entirely Southist, in some places the two populations live in the same town, although each group has a church of its own. This seems to create some inconvenience because in the same town and over the faithful of the same Suriani rite, spiritual jurisdiction would be exercised by two bishops likewise Surianis. However, one can note that every parish, every church, every chapel, every institute is either Northist or Southist, therefore even if the families and the properties are in the same territory, they are already divided and indeed they are separated in so neat and precise a manner that no conflict of jurisdiction can take place between the two prelates. After all nowadays there is a similar phenomenon also in the vicariates of Ernakulam and Changanacherry which have a part of their territory in common and where the jurisdictional boundaries are determined by another criterion, that is *by the number of the parishes allotted to every vicariate by the pontifical briefs of 1896*. Also in Bombay a church and a district of the town are not under the jurisdiction of the archbishop and, in accordance with the Portuguese Patronage, depend on another Latin bishop. The same thing happens in Madras and in other towns.

10. In this manner the demands of the two antagonistic groups would be satisfied. Once the religious struggles paralysing the Catholic action and dishonouring our Suriani Church in front of the schismatics and the heretics have ceased, in that vast region would arise the hoped for harmony of all our forces converging on the same purpose, that is the expansion of Catholicism. The progress, that has been verified in the last decades in Trichur and Ernakulam, where there is no deadly discord, would gradually develop also in the two new vicariates. The double guarantee given to the Northists and the Southists would help to consolidate peace among the Catholics forever, but above all it would constitute a centre of attraction for the Suriani dissidents, also divided into two groups on the basis of

nationality, each of which has a natural liking for the homogeneous Catholic group, since governed by a bishop of the same nationality. It seems that some important Jacobite Southist families residing in Kottayam have already manifested the intention to be converted, on condition that there will certainly be a Catholic Southist bishop *forever*. Also the Apostolic Delegate of the Indies, Msgr. Aiuti, associating himself with the opinion of Msgr. Lavigne, in 1887 expressed his conviction about the probable conversion of many Jacobite Southists if the Catholic Southists were to be granted an administration of their own. Being inspired by these views the Propaganda in some way wanted to support the movement granting first a councillor and then a Southist vicar general in 1886 and in 1889, but this modest initiative was always a slender palliative and not a real solution of the problem, because the Southists ardently longed not only for a vicar general but also for a bishop of their own. Now with the new project this would mean entering into this order of ideas, amplifying the measures already adopted, crowning and integrating them with the division of the present vicariate in two vicariates: one Northist and the other Southist.

11. The three Suriani prelates, who are in a position to precisely evaluate the gravity of the situation, propose and recommend this project as the most suitable to re-establish order in the vicariate of Changanacherry. Worthy of applause is the noble disinterest shown by Msgr. Makil who also, in order to reach the longed for religious pacification not only consents to but also on his initiative proposes his own *diminutio capitis*, that is the assignment of all the Northists to the other bishop of their nationality, reserving for himself only the small minority of the Southists.

12. Now it remains to be seen what is the judgment formulated by Msgr. Zaleski on the subject. The Apostolic Delegate of the Indies retains that the best measure is the appointment of a Northist coadjutor bishop succeeding Msgr. Makil in the future. He resolutely declares himself opposed to the plan to divide the vicariate of

Changanacherry into two vicariates: one Northist and the other Southist. To uphold this last thesis Msgr. Zaleski points out that the actuation of the mentioned plan would not be crowned by happy results, that is it would not attain the pacification of minds owing to the usual turbulence of the Surianis. Moreover the appointment of a Northist vicar and a Southist one in the same territory would be for Malabar and for the whole of India, a deadly precedent because it would be a real and official recognition of the *castes* and all their eccentric demands. Later on every Indian caste would like to have its own bishop, rather its own parish priest, with immense harm for ecclesiastical discipline. This catastrophic prediction of the Apostolic Delegate is not in harmony with other authoritative judgments. For instance, as early as 1887 Msgr. Lavigne and Msgr. Aiuti, associating themselves with the judgment already formulated by the first Apostolic Delegate of Indies, Msgr. Agliardi, expressed the opinion that within a few years the separation of the Northists and the Southists with the appointment of two bishops belonging to their respective groups would be opportune. It would be of use also to note that on other occasions the pessimistic judgment of Msgr. Zaleski was refuted by the facts. So for instance, when in 1896 the Surianis were liberated from the jurisdiction of Latin prelates, Msgr. Zaleski was terrified and he declared that such a measure was ruinous, but as a matter of fact no catastrophe has as yet been verified; rather, as the Delegate himself confesses, order and ecclesiastical discipline have recorded a sensitive progress among the Surianis where there is not any mark of the ancient struggles except that of the Northists and the Southists in the vicariate of Changanacherry. The pacification of Trichur and Ernakulam can be considered an accomplished fact. But apart from this and the predictions about the results of the project, is it possible to say that this would signify official recognition of the Indian prejudices concerning castes? No. In the first place it is one thing to consecrate the religious errors from which the Indian castes emerge; it is another to recognize or tolerate the civil state and the economic,

social and juridical consequences of a fact or institute in force in a place and to adapt the ecclesiastical discipline in accordance with some particular demands. Does not Msgr. Zaleski himself, proposing to appoint a Northist coadjutor bishop with future succession to the Southist Msgr. Makil, recognize the demands of that social hierarchical organization reigning in the Suriani classes of Changanacherry with this proposal? But also having discarded all this, it is very important to specify in our case that it is not a question of different Indian castes, but of different nationalities. The Northists are Indian natives, while the Southists are natives of Persia and Mesopotamia. To illustrate this point, which is the most delicate aspect of the problem, it is opportune to quote some historical documents.

13. Friar Vincent Mary of St Catherine of Siena, one of the most ancient Carmelite missionaries of Malabar, in his book entitled *Viaggio alle Indie Orientali* writes: "The Suriani Christians of Malabar are divided in two factions: one of the North, the other of the South. Between them there is also the difference of skin-colour: the Northists have a darker complexion, the Southists are rather white. The ones are not equal to the others in genius, so that they never marry each other, they have not houses in common, and the priests cannot but be of their own nation. However with regard to the universal reasons of Christianity they are undivided: one heart and one soul".

Msgr. Joseph Sebastiani, first Carmelite bishop of Malabar, declares the same thing in his book published in 1683 with the title *Seconda Spedizione alle Indie Orientali*.

Also Friar Giovanni Facondo Raulin in his work *Historia Ecclesiae Malabaricae* is quite certain about the tradition about the origins of the Suriani Southists, constituting not one of the many Indian castes, but a different nationality that penetrated into Malabar by the efforts of Mar Thomas Cana (*sic*).

The protestant historian James Hough explains the origin of the Southists in the same way in his book *History of Christianity in India* published in London in 1839.

The contemporary writers expressly adhere to this opinion. For instance, Msgr. Lavigne, sending some statistical data to an English periodical, wrote the following words in March 1893: "The Christians under my jurisdiction (Kottayam) number about 150,000 and they belong to two nations, Northists and Southists. Properly said, the Northists are the Christians of St Thomas and they are more in number. The Southists are descendents of those who emigrated to Malabar towards the end of third century under the leadership of Thomas Cana".

In the official statistics of the kingdom of Travancore (Census of India 1901) we read: "The tradition tells that Thomas Cana and his colony came down from Baghdad with a bishop, two priests and two deacons. The group was composed of 72 families belonging to 7 tribes. Thomas was received with great honours in Cranganore".

So also the official statistics of the kingdom of Cochin, published in 1901, report: "In the middle of the fourth century Thomas Cana, having gone from Baghdad to Malabar with some ecclesiastics and laymen, endeavoured to improve the spiritual state of the Malabar people with great ardour. According to the tradition this group settled down in the south, while the native Christians agglomerated in the north of Cranganore. After the dispersion the Southists kept their own traditions and their own glories always refusing marriage with the others and the name of Northist was applied to the native Christians of Malabar. In the wedding parties the Southists still sing hymns to commemorate and honour the history of the colonization of Malabar they carried out".

14. From these and other documents omitted for brevity the diverse nationality of the Northists and the Southists clearly appears. They do not constitute two Indian castes, but two ethnically separate

racess: the Northists are natives; the Southists are a colony emigrated from Mesopotamia. Among us Surianis – Msgr. Menacherry said in a private interview – there is no difference of castes, a statement also confirmed by Bishop Makil. This judgment is not in accordance with that of the Apostolic Delegate and some Latin missionaries, but perhaps the discrepancy is more apparent than real. In fact the name *caste* sometimes is considered in a specific sense, but it is often used in a wider sense and then it is synonymous of class; for instance, also among us there are authors who speak of the priestly caste, the military caste, etc. With this width and elasticity of expression it can be said that the Northists and the Southists are two castes, that is two social classes – the one more aristocratic, the other more popular –, two classes antagonistic to each other through inveterate tradition. Moreover this dualism, somehow existing among all peoples, particularly of mixed nationality, does not involve and does not presuppose at all the existence of castes in the precise and specific sense, reflection of prejudices, life and Indian customs. From this it follows that the concession of a Northist bishop for the Northists and a Southist prelate for the Southists would not be an official canonization of the concepts of caste dominant in India, but it would be considered the recognition of the special demands of two opposing nationalities. Therefore this statement of the Apostolic Delegate is not exact: the appointment of two Suriani bishops in the vicariate of Changanacherry consecrates the prejudices of castes and opens the way to many demands for dismemberment of Indian dioceses. No! The situation in Changanacherry, where two separate and irreconcilable nationalities are in contact, is totally different from the situation in other Indian dioceses and the possible appointment of two Suriani bishops in the mentioned vicariate could never be invoked as a precedent for other jurisdictional divisions. The Indian castes do not form separate nationalities, therefore the comparison does not hold good.

15. From the points already exposed it is evident that the best projects to be concretized for the religious pacification of Changanacherry are really two: the dismemberment of the present vicariate into two vicariates, one for the Northists and the other for the Southists, or the appointment of a Northist coadjutor bishop with future succession to Msgr. Makil. The last project can be actualised in different forms, that is either as an exceptional provision circumscribed only to the present case or as an organic measure to be adopted also in the future in such a way that the vicar apostolic of Changanacherry should always have a coadjutor bishop belonging to the other nationality and so a rotation of the two parties in the ecclesiastical government of that vicariate is to be established. As regards the residence of the coadjutor bishop, Kottayam or Changanacherry can be chosen (sum. no. 1).

16. With regard to the eventual appointment of a new Suriani bishop, both Msgr. Zaleski and the three vicars apostolic, upon the invitation of Propaganda, have given the names of some priests. Msgr. Zaleski affirms that the only Suriani priest worthy of episcopacy is Rev. Cyriac Vetticappallil of whom he describes the physical, intellectual and moral qualities (sum. no. 2). Msgr. Makil proposes the following list of three: 1. Thomas Kurialacherry, 2. Emmanuel Poothottam, 3. Jacob Kadavil (sum. no. 3). Msgr. John Menacherry, vicar apostolic of Trichur, presents this classification: 1. Andrews Kalapurakel, 2. Thomas Kurialacherry, 3. Jacob Kallarackal (sum. no. 4). Lastly, Msgr. Luis Pareparambil, vicar apostolic of Ernakulam, proposes the following list of three candidates: 1. Joseph Kalacherry, 2. Zachariah Vachaparambil, 3. Thomas Kurialacherry (sum. no. 5).

17. From this it is evident that the priest Thomas Kurialacherry is the only candidate on whom the favourable votes of all the three vicars apostolic converge. Only he has a triple suffrage and therefore he seems to be surrounded by universal esteem. In the register of the Urban College, where he stayed for nine years, it is written of

him: "He is truly the best in all respects. He was a diligent Prefect companion. He has cultivated piety in the highest level. He is the most suitable person for the mission". Whereas the Apostolic Delegate depicts him in dark colours. Here are his words: "The priest Thomas Kurialacherry, a student of the Urban College, is notorious to the Delegation for his anti-Roman trends and his ideas similar to those of the Orientals of the Turkish East. Perhaps he is the most anti-Roman of all the Suriani priests of Malabar except for another student of the Urban College" (letter dated 4 April 1911). And he repeats elsewhere that the only Suriani priest worthy of the episcopacy is Rev. Cyriac Vetticappallil. Msgr. Makil and Msgr. Menacherry, present in (Roman) Curia, were consulted about him. The former said not to know him very well, the latter declared that he considers him worthy of episcopate in spite of his young age.

18. Summarizing: the struggle between Northists and Southists in the vicariate of Changanacherry is very harsh; the agitation is not circumscribed to a few factious elements, but spreads and grows stronger among the clergy and the Suriani people every day. It is enough to say that in a recent meeting at least 52 priests protested against the present Southist Vicar Msgr. Makil. The revolt is not of a schismatic nature since, in the present case, the Northists want the intervention of the Holy See, of which they recognize the rights, but it could easily degenerate into a dangerous agitation. The two last schisms are an evident proof of the inconstancy and lightness of this people. Msgr. Makil himself declares that it is urgent to adopt some provisions and *rebus sic stantibus* he cannot return to Malabar. The Apostolic Delegate, the archbishop of Verapoly, and the rector of Puthenpally Seminary Fr. Boniface recognize the seriousness of the situation. The cause of disagreement is the different nationality of the Northists and the Southists. All the palliatives to eliminate the conflict have been exhausted in recent years with scarce favourable result. They would be even less effective at the present moment because the disagreement has reached a more acute form and the

Northists do not ask for a chancellor or a vicar general but for a bishop of their own nationality. The measures proposed for pacifying the vicariate are numerous but, except for accidental forms (procedures) they can be reduced to two, that is the appointment of a Northist coadjutor bishop with future succession or the dismemberment of the present vicariate into two separate vicariates, one for the Northists and the other for the Southists, annexing to this latter the few Southist churches now belonging to the vicariate of Ernakulam. Msgr. Zaleski recommends the first plan; the three Suriani vicars apostolic judge the second much better. As regards the Northist priests worthy of the episcopate, two candidates stand out for their qualities: the priest Cyriac Vetticappallil proposed by the Delegate, and Thomas Kurialacherry, recommended by the vicars apostolic.

After this Your Eminences are begged to resolve the following DOUBTS:

1. Whether it is fitting to dismember all the Southist parishes and churches from the vicariates apostolic of Changanacherry and Ernakulam and to erect a new vicariate apostolic out of them in Kottayam only for the Southists.

If affirmative: 2) Whether it is fitting to transfer the present vicar apostolic of Changanacherry, Msgr. Mathew Makil, to Kottayam.

If affirmative: 3) Whether and which of the proposed Northist priests is fitting to be recommend to the Holy Father as vicar apostolic of Changanacherry.

If negative to the first: 4) Whether and which of the proposed Northist priests is fitting to be recommended to the Holy Father as coadjutor bishop with future succession to Msgr. Mathew Makil in the vicariate apostolic of Changanacherry.

5. Whether and what other provisions are fitting to be adopted.

In the general meeting of the Sacred Congregation of Propaganda Fide for the Affairs of Oriental Rite held on 31 July 1911 in which were present the most eminent and the most Rev. Cardinals, Agliardi, Vannutelli Vincent, Gotti Prefect, Gennari and Pives y Cuto, to the doubts: = Concerning the provisions to be adopted for the religious pacification of the vicariate of Changanacherry, = His Eminence Agliardi being referent, they decided to be responded as follows:

To the first, Affirmative in all respects.

To the second, Affirmative.

To the third, Affirmative, the most Holy Father is to be supplicated in favour of Rev. Lord Thomas Kurialacherry.

To the fourth and fifth, already provided.

This is so.

Antony Cardinal Agliardi.

40. LETTER OF ZALESKI WITH REGARD TO THE GRAVE SITUATION IN THE VICARIATE OF CHANGANACHERRY

The Apostolic Delegate Zaleski obtained information about the activities of bishops Makil and Menacherry in Rome and about the possibility of erecting a new vicariate for the Southist community, in spite of his intransigent and constant opposition. In this letter once again Zaleski manifested his strong negative opinion about such a project, reiterating his catastrophic prediction about the complete destruction of Christianity in India in case of the creation of a new vicariate on the basis of caste. In this letter he also informed the Holy See of the emergence of a new anti-Catholic association led by Mr. Cyriac Nidiry.

Apostolic Delegation of the East Indies, No. 4644; Kandy, 26 August 1911

(To) His Eminence Most Reverend Lord Cardinal G. M. Gotti
Prefect of the Sacred Congregation of Propaganda Fide, Rome

Subject: Surianis of Malabar

Most Reverend Eminence,

I am very worried about the turn the situation is taking now in Malabar.

As I submitted in other reports, before leaving for Rome Msgr. Makil, vicar apostolic of Changanacherry, imprudently promised the agitators that from the Holy See he would obtain the concessions they desire and a bishop (coadjutor bishop with the right of future succession) of their choice; and in this he was supported by Msgr. Vicar Apostolic of Trichur, who in this affair sees the triumph of the caste of the Northists, of which he is a member.

Meanwhile communications from Rome, to say the least imprudent ones, were published in newspapers of Malabar, in which are described in minute details the audiences of Msgr. Makil and Msgr. Manacherry with the Holy Father, partly in the form of a dialogue between the bishop and His Holiness. In these reports it is insinuated to the people that the bishops have obtained everything and especially the erection of a fourth vicariate apostolic of Kottayam only for the churches of the Southist caste.

The erection of this fourth vicariate apostolic is not necessary, it will not be even useful; on the contrary it would be harmful for the Church in India.

Then this provision would mean to officially recognize the system of castes by the Holy See. Of course, now we have to tolerate the castes, hurting them as little as possible, but it would be a woe if the Church officially recognized them, especially with regard to the hierarchy and the appointment of bishops.

Then the erection of a Southist vicariate is impossible. I studied the matter in detail when the question of the appointment of native bishops was discussed. The few parishes of the Southists are so scattered in the territory occupied by the Northists that to reunite them in a vicariate would be to establish in Malabar a double jurisdiction much worse than the jurisdiction of the Padroado and to scatter the seeds of new and serious troubles on a soil unfortunately fertile for this.

Perhaps Msgr. Makil understands better than others that the erection of this Southist vicariate apostolic is not necessary and it will not be helpful to establish peace in any manner. In this matter he sees only the triumph of his caste and for this reason he insists on it.

One who knows what caste means to an Indian, will easily understand the strange behaviour of the two prelates, who endeavour to merit the title, "Fathers of the Country", by safeguarding the desires of the agitators in Rome.

All that is required is to give Msgr. Makil a Northist coadjutor bishop with right of future succession. Afterwards if Msgr. Makil does not consider this enough, he can submit his resignation on the conditions I exposed in my previous reports.

The renunciation of Msgr. Makil would also have given the Holy See much more freedom in the choice of his successor, since the Sacred Congregation would not need to take into account, as usual, the preferences of the bishop to be assisted, in the appointment of suffragan bishops.

And the future of the Suriani Church will depend on the choice of the person who will possibly succeed to Msgr. Makil and on the choice of the coadjutor bishop of Ernakulam.

Then it is necessary to admit whoever will be elected, protests and agitations will be made against him. This is unavoidable: we have to take these Surianis as they are. Then in particular after the

precedent of Kandy, which has already been published in newspapers, there will arise in the mind of all the priests of Malabar the desire to elect their own bishop.

II.

In the meantime, something new has taken place in this affair of the Surianis, namely the Masonic Lodges.

A year ago a society, independent of every control of the ecclesiastical authorities, called "Social Assembly of the Catholics of the Kingdoms of Travancore and Cochin", was formed in the vicariate apostolic of Changanacherry.

"This society – wrote Msgr. Pareparambil on 18 August – has chosen as president Mr. Cyriac Nidiry, the harshest enemy of the Catholic bishops and of every ecclesiastical authority; the directors and the secretaries are also of the same brand. The purpose of this association, as they say, is to promote the progress of the Catholic Surianis and this declaration has gained them many adherents. Simple people, deceived by the agitators, have given their name, unaware of the distressing intention of the president and the directors, who work to reduce the bishops and the clergy to their slavery.

Cyriac Nidiry, president of the abovementioned society, expressly said that through this society the bishops and the clergy will be removed from any interference in the administration of the ecclesiastical goods and a proposal will be made to the government to enact laws for this scope.

Nidiry himself, in evidence given before the secular court, openly declared that the ecclesiastical properties belong only to the people, who alone have the right to administer, mortgage and sell them and the Pope, the bishops and the priests have not any right to prevent this".

Now, with the collaboration of this society, a Congress has been convened, to be held together with the Jacobites and the Protestants.

Msgr. Pareparambil wrote to me on 18 August:

“The idea of this congress has been emanated by a group of Jacobite free-thinkers who repudiate every ecclesiastical authority. A degraded Jacobite bishop and a group of laymen are the leaders of these free-thinkers. The president of the congress and many directors are members of Masonic Lodges”.

The three vicars apostolic were also invited to the abovementioned congress.

Msgr. Pareparambil did not answer and put a warning for Catholics in the Catholic news paper of Mannanam, reminding them that it was not allowed to take part in these meetings together with the Jacobites and the Protestants. Msgr. Manacherry answered that since the congress does not deal with religion, he does not see any reason for the bishops to be contrary. Msgr. Makil responded through his secretary that he wishes the congress every success and he hopes that it will be helpful in elevating the social status of the Christians in Malabar.

These responses of the two vicars apostolic, who virtually approve the participation of Catholics in this congress of free-thinkers, caused strong attacks against Msgr. Pareparambil in local liberal news papers.

I had also a letter from Msgr. Archbishop of Verapoly, who draws my attention to the danger of the situation. Then he says that his Latin Catholics also follow the development of these Suriani events with interest and expectation in order to found an independent association, insubordinate to the ecclesiastical authorities and antagonistic to the Ordinary.

Then Msgr. Archbishop of Verapoly and Msgr. Pareparambil ask me to issue instructions to the bishops of Malabar, concerning the manner of action in facing these associations with a little Catholic spirit, and to recommend uniformity.

One of the causes of the disorders in Malabar is the excessive timidity of the bishops, who do not have the needed energy to act with authority when necessary.

However too frequent actions by the Holy See it is absolutely impossible to do anything to stop and prevent these serious demonstrations, since I am absolutely ignorant of the intentions of the Holy See and what was discussed – and perhaps also decided – during the stay of Msgr. Makil and Msgr. Manacherry in Rome.

If the coadjutor bishops of Ernakulam and Changanacherry had been appointed three or four months ago, everything would have passed calmly. Now the delay has given the agitators the time to organize opposition against any disposition which the Holy See will adopt.

Humble and devout servant of Your Most Rev. Eminence,
+Ladislao Michele Archbishop of Tebe, Apostolic Delegate.

41. APPROVAL OF POPE PIUS X FOR THE DECISIONS OF PROPAGANDA FIDE

As we have seen, on the basis of the report and proposals of Cardinal Antony Agliardi, the general assembly of Propaganda Fide for the Affairs of the Oriental Rite, held 31 July 1911 debated the various aspects of the problems in the vicariate of Changanacherry and unanimously decided to create the new vicariate of Kottayam exclusively for the Southists, transfer Bishop Mathew Makil to this new vicariate and to appoint Thomas Kurialacherry as vicar apostolic of Changanacherry. However, only on 28 August 1911 were the

decisions of the general assembly presented to Pope Pius X, who approved them and ordered their execution. Here follows the report about the papal approval of the decisions.

At the Audience on 28 August 1911 our most holy Lord Pius X Pope by divine providence, the most eminent and the most Rev. Lord, Cardinal Secretary of State being referent, has deigned to approve and ratify the aforementioned resolution of the most eminent Fathers, and granted the undersigned Cardinal Prefect the faculty to proceed to the execution of the same resolution with apostolic authority.

Cardinal Gotti Prefect.

P. S. When the aforementioned general meeting was held, the Holy Father was sick and was not granting ordinary audiences. Therefore, for the approval of the resolutions the Cardinal Prefect made use of the mediation of the Cardinal Secretary of State, to whom he sent the following report.

Most Holy Father,

In the general meeting of the Sacred Congregation of Propaganda Fide for the Affairs of Oriental Rite held on 31 July 1911 the most eminent and most reverend Fathers seriously dealt with the manner of putting an end to the long, grave and pernicious agitations of the Suriani Northists in the vicariate apostolic of Changanacherry against Vicar Apostolic Msgr. Mathew Makil, to whom they do not want to be subjected, because he is a Southist, and as they say, belongs to a an inferior class in respect to them. The practical and efficacious solution seemed the following: to erect a new vicariate apostolic in Kottayam for the Southists – to transfer Msgr. Mathew Makil to this as vicar apostolic – appoint a new vicar apostolic in Changanacherry for the Northists. For this purpose the following queries were proposed to the most eminent Fathers:

1. Whether it is fitting to dismember all the Southist parishes and churches from the vicariates apostolic of Changanacherry and Ernakulam and to erect a new vicariate apostolic with them in Kottayam only for the Southists?

- The most eminent Fathers responded to the first question = Affirmative in all respects.

2. Whether it is fitting to transfer the present vicar apostolic of Changanacherry, Msgr. Mathew Makil, to Kottayam?

- The most eminent Fathers responded to the second = Affirmative.

3. Whether and which of the proposed Northist priests is fitting to be recommend to the Holy Father as vicar apostolic of Changanacherry?

- The most eminent Fathers responded to the third = Affirmative, and the most Holy Father is to be supplicated in favour of Rev. Lord Thomas Kurialacherry.

The humble undersigned supplicate His Holiness to be deigned to approve, if it pleases him, the aforementioned decisions.

Rome, 27 August 1911

Gotti Cardinal Gotti Prefect

At the audience of the Most Holy Father on 28 August 1911

The Holy Father approves the aforementioned proposals, and grants all the faculties necessary to proceed to the appropriate Acts.

Cardinal Merry del Val y Zulueta

42. APOSTOLIC BRIEF IN UNIVERSI ERECTING THE SOUTHIST VICARIATE APOSTOLIC OF KOTTAYAM

Given the volatile situation in the vicariate of Changanacherry, with the apostolic letter of 29 August 1911 Pope Pius X immediately constituted the vicariate of Kottayam

exclusively for the Southist community. In the apostolic letter the Pope explicitly stated that he adopted this provision because three Syro-Malabar vicars apostolic, "after they had made consultation among themselves, by the letter of 1 March of this year insistently petitioned us to erect a new vicariate apostolic in the city commonly called Kottayam, in order to provide in a more satisfactorily manner for the spiritual good of those regions and to pacify the minds of the dissidents". Evidently the essential content of this apostolic letter is the aforementioned decisions of Propaganda Fide already approved by the Pope.

Pope Pius X. For future memory.

In the office of governing the universal Christian flock divinely entrusted to us, we consider it especially our task to determine those boundaries to the Churches, which correspond fully to the desires of those who govern them and to the good of the Christian faithful. Having been prompted by this intention, in order to provide better for the faith and piety of the Syro-Malabar people, we have resolved to constitute a new vicariate apostolic in their region. Indeed, in this nation, our predecessor Pope Leo XIII of happy memory by a letter similar to this dated 28 July 1896 established the three vicariates apostolic of Trichur, Ernakulam and Changanacherry, deciding and taking care to appoint three bishops chosen from the Syro-Malabar community itself. Now however, since the three vicars apostolic of the same vicariates, which we have mentioned above, after they had made consultation among themselves, by the letter of 1 March of this year insistently petitioned us to erect a new vicariate apostolic in the city commonly called Kottayam, in order to provide in a more satisfactorily manner for the spiritual good of those regions and to pacify the minds of the dissidents, We, after having examined sedulously and opportunely all matters of importance together with our venerable brothers the Cardinals of the Holy Roman Church in the Sacred Congregation for the Propagation of the Christian Name for the Affairs of the Oriental Rite, decided to accept their requests

benignly and to exhibit a new proof of our benevolence to the said nation. Therefore, by our own initiative, with sure knowledge and with the plenitude of our power we dismember from the vicariates apostolic of Ernakulam and Changanacherry all the Southist parishes and churches, and we constitute them into a new vicariate apostolic in the city commonly called Kottayam for the Southist people, which therefore encompasses all the churches and chapels belonging to the deaneries of Kottayam and Kaduthuruthy in the vicariate apostolic of Changanacherry together with the Southist churches in the vicariate apostolic of Ernakulam. We wish and prescribe these things, decreeing that the present letter is and will be always firm, valid and efficacious and that it will obtain and maintain full and complete effect and will provide full support in all things and in every respect for those whom it concerns or will concern in the future, and thus it must be judged concerning the matters set above and it would be null and void, if anyone should attempt to tamper with these decisions, by whatever authority, knowingly or unknowingly. Notwithstanding the regulation of our apostolic chancellery on the acquired right that cannot be abrogated and whatever other apostolic constitutions to the contrary.

Given in Rome, at St Peter's under the ring-seal of the Fisherman, on 29 August 1911, the ninth year of our Pontificate.

43. LETTER OF THE SOUTHIST CLERGY AND PEOPLE THANKING POPE PIUS X FOR THE ERECTION OF THE SEPARATE VICARIATE OF KOTTAYAM

After the promulgation of the apostolic letter on 29 August 1911, in tune with the decisions of the general assembly of Propaganda Fide, with two decrees dated 30 August 1911 Pope Pius X transferred Bishop Mathew Makil to the new vicariate of Kottayam and appointed Thomas Kurialacherry as titular bishop of Pella and vicar apostolic of Changanacherry. With the letters of 1 and 18 December 1911 the vicar general and

the council of the Southist vicariate of Kottayam, in the name of all, thanked Pope Pius X and the Prefect of Propaganda Fide Cardinal Gotti respectively for the realization of what they desired for a long time and often petitioned from the Holy See. We present here only the letter to the Pope.

To His Holiness Pius X, the Supreme Pontiff

Most Holy Father,

In truth, the most desirous erection of the new vicariate of Kottayam for our Southist people and its promulgation among us by the brief on 29 August of this year (1911) which begins with the words "In universi Christiani gregis regendi munere" were most pleasing to us, all and every one of the Southists.

For a long time we have desired and often petitioned the Holy See to grant that our people be separately governed by their own bishop. We have the fortune to see that finally through the special benignity of Your Holiness this desire has been fulfilled.

To our race, which was divided between the two vicariates, namely Changanacherry and Ernakulam and was hence deprived of unity, now through the conjunction of both sections in one, namely in one new vicariate, is granted a major impulse and a new vigour for the realization of many spiritual and temporal goods for the community; from this ensues in us also the hope that our community will obtain major progress in everything, and indeed that in these circumstances the Jacobite Southists our brethren will return to the true Church.

Since the two communities of Southists and Northists which are different as regards their origin and customs were governed jointly, all kinds of wrangles which stemmed from their origin prevailed between these communities. Through the erection of the aforementioned new vicariate they are radically uprooted, and in their place peace has been reinstated and indeed forever.

Since Our Lord Jesus Christ himself, whose vicar is Your Holiness in this world, recommended that thanks should be given to the benefactors, we are urged, Most Holy Father, to express our sentiment of gratitude to You for Your so much care and solicitude towards us, by which, after having ratified our petition, erected the new vicariate for us and constituted in it as vicar apostolic the great Rev. Lord Mathew Makil, who well knows those who are to be governed. Certainly we do not have apt words, Most Holy Father, by which we can offer you the proportionately appropriate office of gratitude, as we desire. However, through these lines, a few but said from the heart, we render so many and repeated thanks for the aforementioned things to God the author of all goods, and then to Your Holiness, ardently desiring the prosperity of the Christian flock.

On this same occasion, as a proof of our piety and gratitude towards the Apostolic See, we confess that now our hearts being more satisfied and delighted in every manner, we will adhere to it as much as possible, endeavour to lead our new vicariate, which in comparison with the others is almost an infant, to major progress, and we will work for the conversion of the aforesaid Jacobites and pagans.

We do not omit to pour our prayers to God to conserve You the most vigilant pastor of Christendom on earth filled with all benefits and in heaven He be deigned to adorn You with the crown of eternal beatitude.

Finally, having prostrated to the kiss of your feet, Most Holy Father, we beseech you to be deigned to kindly accept these sentiments of our gratitude and to fill us and our new vicariate with your apostolic blessing.

The most devoted and the most obsequious sons of Your Holiness, clergy and people of the vicariate of Kottayam in Malabar.

In the name of all, Vicar General together with the council, Kottayam; 1 December 1911.

PART THREE

ORIGINAL DOCUMENTS

1. REPORT OF THE ASSEMBLY OF BISHOPS HELD IN BANGALORE

Quum Exmus et Revmus D. Antonius Agliardi Archiepiscopus Caesariensis et Delegatus Apostolicus pro Indiis Orientalibus, Archiepiscopis et Episcopis Indiae Centralis et Meridionalis, in conventu diei 22 huius mensis manifestaverit mentem esse S. Congregationis de Propaganda Fide ut unus alterve Vicariatus Apostolicus specialiter pro Sirciacis in Malabarensi regione stabilietur, ita ut Vicarius vel Vicarii Generales ritus Sirciaci habeant privilegium exercendi pontificalia et Confirmationis Sacramentum conferendi; et insuper exposuerit, mentem S. Congregationis esse ut ante executionem huius resolutionis sententia praedictorum Archiepiscoporum et Episcoporum exquiretur – praefati Archiepiscopi et Episcopi laudaverunt supra dictam resolutionem S. Congregationis, eamque declaraveunt esse medium opportunum ad componendas dissensiones in Malabaribus existentes, et censuerunt duos Vicariatus Apostolicos Sirciacos sub Episcopis latini ritus quamprimum esse erigendos; divisionem autem utriusque Vicariatus, non esse faciendam per rationem Castarum sed per naturales limites fluminis Aluvay, quod ab urbe Maleatur regionem intescat, usque ad mare prope urbem Cochim, ita ut primus Vicariatus sit septentrionalis cum residentia principali in urbe Trichoor, alter sit meridionalis cum residentia principali in urbe Cottayam.

- + Fr. Leonardus Archiepiscopus Verapolitanus.
- + Franciscus Ioannes Archiep. Pondicheriensis.
- + Iosephus Colgam Archiep. Madraspatanus.
- + Alexius Canoz S. I. Episc. Trichinapolensis.
- + Ioannes Maria Tissot Episc. Vizagapatanensis.
- + Ioseph Bardou Episc. Coimbatorensis.
- + Ioannes Yvo Maria Coadou Episc. Mysurensis.
- + Petrus Capretti Episc. Hyderebadensis.
- + Ferdinadus Ep. Tit. Maxim. Adm. Dioc. Quilon.
- + Nicolaus Maria Episc. Mangalorensis.
- + Marcellinus Episc. Coadiut. Archiep. Verapolitani.

2. APOSTOLIC LETTER *QUOD IAMPRIDEM* OF POPE LEO XIII, CONSTITUTING THE TWO VICARIATES OF KOTTIAM AND TRICHUR

LEO PP. XIII. Ad futuram rei memoriam

Quod iampridem Praedecessoribus Nostris in votis fuit, ut ecclesiastica Hierarchia in Indiis Orientalibus constitueretur, id ex Apostolico munere quo, licet immeriti, fungimur, efficere aggressi sumus. Quod cum praestiterimus Apostolicis Litteris, quarum initium "Hmanae salutis auctor" kalendis Septembribus anno superiore datas, pro sollicitudine Ecclesiarum omnium Nobis divinitus commissarum, peculiarem curam catholicorum ritus Syro-Malabarici habere volumus, eaque in re eorumdem Praedecessorum Nostrorum vestigiis inhaesimus, qui nihil intentatum reliquerunt, ut praedicti ritus fideles in iisdem regionibus commorantes, ad catholicam veritatem et unitatem reducerentur, neque ullis postea conatibus haereticae vel schismaticae pravitate ab ea se paterentur avelli. Quocirca ad eorumdem fidem, obedientiam et devotionem erga Apostolicam Sedem eo potiori modo remunerandam quo in praesens rerum

circumstantiae fieri posse suadebant, atque ut penes ipsos vera Christi Ecclesia maiorem in dies incrementa suscipiat, auditis et assentientibus Archiepiscopis et Episcopis Indiae centralis et meridionalis in civitatem Bangalorensis synodaliter convenientibus, praeside Venerabili Fratre Apostolico Indiarum Orientalium Delegato, deque consilio VV. FF. NN. S. R. E. Card. Congregationi Fidei Propagandae pro ritus orientalis negotiis praepositorum haec quae infrascripta sunt constituenda censuimus. Itaque motu proprio, atque ex certa scientia et matura deliberatione Nostris, praesentium vi mandamus, ut peracta rituali separatione catholicorum Syro-Malabarensium a latinis, duo pro illis constituantur Vicariatus Apostolici committendi Episcopis latinis, qui sibi assumant Vicarium Generalem Syro-Malabarensis privilegio condecorandum exercendi proprio ritu pontificalia, et confirmationis sacramentum, chrismate tamen ab Episcopo consecrato, conferendi; nec non alios quatuor viros ecclesiasticos eiusdem gentis et ritus eligant, quorum consilio in omnibus ecclesiasticis negotiis utantur. Insuper praecipimus ut praedictorum Vicariatuum Apostolicorum territorialis divisio fiat per naturales limites fluminis "Alavay" quod ab urbe "Maleatar" Malabaricam regionem intersecat, usque ad mare prope urbem "Cochin", ita ut primus Vicariatus sit septentrionalis cum ordinaria residentia Apostolici Vicarii in urbe "Trichoor" unde appellationem sumet; alter sit meridionalis cum ordinaria residentia proprii Vicarii Apostolici in urbe "Cottayam" a qua nomen accipiet. Decernentes praesentes Litteras firmas validas et efficaces semper existere et fore, suosque plenarios et integros effectus sortiri et obtinere, ac illis ad quos spectat, et pro tempore quomodolibet spectabit, in omnibus et per omnia plenissime suffragari, et irritum esse et inane si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter, contigerit attentari. Non obstantibus constitutionibus et ordinationibus Apostolicis, nec non Benedicti XIV Praedecessoris Nostri recol. mem. super divisione materiarum aliisque speciali licet atque individua mentione ac derogatione dignis in contrarium facientibus quibuscumque. Volumus autem ut praesentium Litterarum transumptis

seu exemplis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub anulo Piscatoris die xx Maii MDCCCLXXXVII, Pontificatus Nostri anno decimo.

3. LETTER OF ARCHBISHOP MELLANO TO APOSTOLIC DELEGATE AIUTI CONCERNING THE CONSTITUTION OF A SEPARATE VICARIATE FOR THE SOUTHISTS

Ootacamund, 24 Ottobre 1887

Eccellenza Rma

In conformità agli ordini di Vostra Eccellenza che mi dimanda informazioni circa la distinzioni che esiste tra li Soriani del Malabar, ecco quanto le posso dire. Essi pretendono la loro origine da S. Tomasso Apostolo, ma ciò è poco provato dalla storia, certo è che essi ricevettero la luce del Vangelo nei primi secoli della Chiesa. Essi si dividono in due caste, ossia classi, i Nordisti cioè e Suddisti, chiamati i primi in lingua malabarica Vadaquenbattukar, ed i secondi in Tequenbattucar. I primi si estendono in tutta la Missione e sono molto numerosi, perché ammettono fra loro ogni casta di convertiti, e Dio solo sa quante migliaia di questi furono istruiti e battezzati in Verapoly. I secondi pretendono che i loro antenati siano venuti dalla Caldea, e si considerano i più nobili. Dalla loro apparenza e dai loro costumi certo si dovrebbe dire che sono e discendenti da esteri e di altra casta. Non ammettono mai i neo convertiti fra loro per timore di perdere la tradizionale nobiltà, mai contraggono matrimonio con quelli del Nord, e non li ammettono mai a prendere cibo con loro, e molto meno permetteranno che un Sacerdote dei Nordisti sia Vicario nelle chiese loro, mentre al contrario essi sono ammessi nelle chiese dei Nordisti. Tra queste due classi sempre esiste una certa antipatia, e non vi è speranza di poterla far cessare.

Di questa classe di Tequenbattucar, ossia Suddisti, ve ne sono molti pure fra li Giacobiti, il di cui numero ascende circa a quindici mila, e se si viene a concedere secondo la loro petizione, di essere cioè Suddisti cattolici divisi dagli altri, e rimanere sotto Monsignor Marcellino, o sotto Verapoly, dandogli loro un Vicario Generale, vi sarebbe tutta la speranza, che i Giacobiti Suddisti si farebbero Cattolici.

Li Cattolici Suddisti presentemente sono sotto di Verapoly quindici mila, ed hanno fra Chiese e Cappelle dodici in numero, quali in seguito si moltiplicheranno.

Col massimo rispetto e venerazione ho l'onore si rassegnarmi

Di Vostra Eccellenza

Umo e Dmo Servitore, +Fr. Leonardo Mellano Arciv. di Verapoly.

4. LETTER OF APOSTOLIC DELEGATE AIUTI TO THE PREFECT OF PROPAGANDA FIDE

Ootacamund, 14 Novembre 1887

Eminenza Rma

Omissis etc.

Monsig. Mellano e Monsig. Ossi, Vescovo di Quilon, all'occasione in cui sono stati qui da me in Ootacamund per trattare delle cose relative al Concordato, mi hanno detto chiaramente che i PP. Carmelitani non possano darsi pace di due cose: 1. che l'Arcidiocesi di Verapoli sia stata ridotta dal Concordato alla minima espressione, tanto che il popolo ne li mette in canzone: e 2. che a loro non sia stato dato nemmeno uno dei due nuovi Vicariati pei Soriani.

Per cercare di temperare la cosa Monsig. Mellano è giunto perfino ad appoggiare il progetto ideato ultimamente, non so da chi, secondo il quale il S. Padre dovrebbe erigere un terzo Vicariato pei

Suddisti del Malabar e nominare Vicario Apostolico del medesimo Monsig. Marcellino, o lo stesso Mons. Arcivescovo di Verapoli. Mostrai a quel Prelato l'impossibilità di realizzare ora quel progetto di fronte alle recenti e precise disposizioni del Breve "Quod iam pridem"; ma lo pregai in pari tempo a volermene dar partecipazione in iscritto. Egli lo fece come Vostra Eminenza potrà vedere dalla lettera qui acclusa, che le rimetto in originale.

Feci anche una preghiera caldissima a Monsig. Mellano, quella cioè di invitare Monsig. Marcellino a non fare ulteriori innovazioni e cambiamenti, ma lasciare tutto nello *statu quo* fino all'arrivo dei Vicari Apostolici.

Quanto alla contrarietà, che abbiamo i così detti Suddisti per i Nordisti in modo da non intendere affatto di esser governati da un Vicario Generale della Casta di quelli, né d'ammetterlo nelle loro Chiese a fare le sacre funzioni e cresimare, ho motivo di dubitare per lo meno ch'essa sia in quel grado, avendo ricevuto già qualche lettera di alcuni Suddisti, in cui mi si nega la verità di quell'asserzione. Ad ogni modo verificherò la cosa; quando verrà Monsig. Lavigne l'inviterò a prendere in proposito quelle misure di prudenza, che sembreranno più opportune. Non sembra sia assolutamente necessario che il Vicario Generale vada a fare le funzioni e le cresime in quelle chiese; potrebbe andarvi Monsig. Lavigne stesso; come potrebbe egli riservare unicamente a sé la firma delle dispense, concessioni, ordinazioni od altro che concernesse o dicesse in qualche modo rispetto alle genti di quella casta. In queste regioni Eminentissimo Principe, i pregiudizii di casta sono indomabili; e guai a chi tentasse di attaccarli direttamente e con violenza.

Prego pertanto l'Eminenza Vostra ad eccitare Monsig. Lavigne a recarsi alle Indie al più presto possibile.

Dopo di che in attesa dei provvedimenti per assolvere i vecchi e nuovi eretici, che Vostra Eminenza ha la benignità di promettere, imploro ad un tempo dalla sapienza di Vostra Eminenza i lumi, ch'Ellà

giudicherà opportuni e necessari, affinché in questo labirinto di difficoltà in cui mi trovo, possa camminare sicuro e coll' appoggio e consolazione continua del beneplacito di Vostra Eminenza, profitto di questo felice incontro per rinnovarle l' espressione del mio profondo e riconoscente ossequio e dovuta venerazione per rassegnarmi

Di Vostra Eminenza Rma

Umo, Devmo e Obbmo Servo,

+Andrea Arcivescovo di Acrida, Delegato Apostolico.

5. LETTER OF SOUTHIST PRIESTS TO POPE LEO XIII REQUESTING HIM TO PLACE THEM IN THE ARCHDIOCESE OF VERAPOLY

Beatissime Pater,

Permulum dolemus nos, Sudistarum nomine noti, quod pro multis nostris petitionibus, tam ad Sanctitatem Tuam, quam ad S. Congregationem a nobis jam pridem directis, nullum aliquod favorabile responsum obtinuerimus. Nullo pacto nobis persuadere possumus hoc in tempore, quo omnibus ad Sanctitatem Tuam misericordiae aditus patet, fore ut contingat ut nos numero per pauci a Sanctitatis Tuae misericordia ac benignitate excludamur. Credimus Sanctitatem Tuam minime latere, tum ex historiis tum ex Vicariorum Apostolicorum relationibus, tum etiam ex multis nostris petitionibus, nos saeculo fere V^o ex Chaldaea et Cananaea in Malabariam venisse atque hodiedum nullo modo cum iis, quos Nortistos appellant et cum conversis couti, nullum ex eis Vicarium in nostris Ecclesiis admittere, nullo consanguinitatis sive affinitatis aut commercii vinculo cum eis fuisse obstrictos, nullam denique ex eis mulierem in matrimonium assumere; sed solum ex nostris atque ex Jacobitis, qui eandem nobiscum castam constituunt: quam nostram diuturnam et pene admirandam aversionem invidiis semper oculis speculantur adversarii nostri et quum eos, quos ad nostram hanc aversionem dissolvendam perfringendamque insumpserunt, labores conatusque

irritos fieri conspicerent, irarum pleni, quosdam ex nostris, qui eis ex famulatu erant secum matrimonio copulari cogerunt, qua ex adversariorum nostrorum agendi ratione magnas simultates tumultusque provenisse interdum etiam nostris Vicariis apostolicis innotuit. Quae cum ita sint, qui possumus nos hoc tempore, quo adversarii nostri sub uno recenti Vicario apostolico nacti sunt sibi Vicarium Generalem episcopalibus privilegiis decoratum cum eis pacifice vivere. Ideo magno terrore perculsi ad Sanctitatem Tuam benignissimam clamamus et ad Ex. D. Delegatum apost. in Indiis Orientalibus, nostros dolores moeroresque retulimus, immo vero die 12^o praecedentis mensis unum ex nostris sacerdotem R. P. Makil Mathaeum ad ipsum cum nostra petitione misimus qui nostros ei dolores aperiret, et ut apparet ex responso ab ipsa Ex. Sua in scriptis nobis dato speramus Ex. suam a Sanctitate Tua favorabile responsum nobis impetraturam esse. Quare Beatissime Pater, ut saepius fecimus ad Sanctitatem Tuam cum fiducia rogamus ut nos sub Illrmo D. Archiepiscopo Verapolitano ab ejusdem coadjutore regi et gubernari permittere dignetur, ut in sinu Ecclesiae qua animae qua mentis pace perfrui valeamus: Quod si hanc nostram petitionem inter illicitas poneret Sanctitas Tua supplicamus saltem ut lege cautum sit 1^o ut nullam in nos habeant jurisdictionem et auctoritatem novi vicarii Generales ex nortistis extituri: bene quidem vi obedientiae, qua S. Sedi centro fidei obstricti sumus, novis Vicariis apostolicis latinis subjici prompto, paratoque animo sumus. At novis ex alteraparte Vicariis Generalibus, haud necessariis et extraordinariis episcopalibus privilegiis insignitis jurisdictionem in nostras 15 Ecclesias parochiales conferri nosque eis subjici juberi, non aliud profecto esse quam onus sane arduum atque intolarabile nobis imponi, atque ad, id quod natura nostra abhorret, nos compelli, Sanctitati Tuae humana mente consideranti liquido patebit. 2^o ut quemadmodum ex duobus secretariis quibus praesens noster Antistes Verapolitanus utitur, unus ex nortistis et unus ex nobis est, ita etiam ex quatuor consiliariis quorum opera novus Vicarius apostolicus utatur, duo ex nortistis et alii duo ex nobis eligi debeant, hac enim sola via, Beatissime Pater,

ne invidio adversariorum nostrorum sententiis statutisque laedamur nobis providere atque antiquae nostrae paci consumere possumus.

Quam fortis sit nostra a nortistis aversio et discrepantia, quo clarius Sanctitate Tuae innotescat, hoc unum, omissis aliis subjiciemus quod quem jam multi sint anni quibus Tertiarius Carmelitarum Excalceatorum ordo in hac Malabaria fundatus fuit, nullus tamen nostrum in illum admitti voluerit, licet Latinorum quidam, prius utique quam proprium habuerunt, in eum conventum Syrianorum amitti voluerint: hoc non quia monachum gerere nolumus sed quia cum eis (nortistis) pacem habere nequimus: nunc autem proprium nobis conventum erigere incepimus.

Juxta traditionem nostram septem familiae, in quibus continebantur 72 animae fere saeculo V^o ex Chaldaea et Cananae in Malabariam venerunt, quorum descendentes nos Sudistae et Catholici et Jacobitae sine ulla adhuc cum alia natione comixtione supra triginta circiter millia modo multiplicati sumus: quoniam vero cuique hoc consideranti miram hac in re Dei providentiam curamque specialem admiretur, huic Dei providentiae jugiter, grati, sumus. In paternum Sanctitatis Tuae benignitatem plene confidimus, Beatissime Pater, nos hoc in tempore quo omnibus ut prenotavimus, ad Sanctitatem Tuam misericordiae aditus patet, speciali tua cura protectum iri et paterni Sanctitatis Tuae in nos animi precipuum signum inter nos perenniter exituram.

Tandem Sanctitatem Tuam, Beatissime Pater, suppliciter confdenterque exoramus ut tali aliquo responso, quod nos contra adversa omnia scutum praebeat et temporibus futuris in munimentum nobis exstare queat, nos alias in baratro dolorum sepeliendos consolare dignetur.

Hac ipsa petitione Vicarium apost. Cottayatensem, si prius venerit quam responsum a Sanctitate Tua susceperimus, non adeundi facultatem usquedum nobis veniat responsum humiliter petimus atque inoramus.

Ad pedes Sactitatis Tuae provoluti

Apostolicam benedictionem, Humillime obsecramus

21 Novembris 1887

Pr. Matheus Piannessan, Vic. Ecclesiae Majoris Cadaturuthy

Pr. Cyriacus Vessaetrey, vicarius ecclesiae Cottayam

Pr. Joannes Acasaley, vicarius ecclesiae Bramangulam

Pr. Matheus Illickal, vicarius ecclesiae Ciungam

Pr. Joseph Tarrail, vicarius ecclesiae Punnatture

Pr. Joseph Nedumtiruthy, vicarius ecclesiae Eloor

Pr. Lucas Makil, vicarius ecclesiae Caipuley

Pr. Petrus Vazhapally, vicarius ecclesiae Pravam

Pr. Simeon Serrusery, vicarius ecclesiae Cumarakam

Pr. Cyriacus Malieckal, vicarius ecclesiae Nindoor.

6. REPLY OF CARDINAL SIMEONI TO APOSTOLIC DELEGATE AIUTI DENYING THE ERECTION OF A SEPARATE VICARIATE FOR THE SOTHISTS ON THE BASIS OF CASTE

Colla mia in data d'oggi N.10 già ho parzialmente preoccupato il riscontro che debbo al suo dispaccio dei 14 Novembre pr.p.N.324, quindi mi limiterò qui a far parola dei punti in quella non accennati.

Allo stato attuale delle cose, come saviamente V.S.Rma fece osservare a Monsig. Mellano Arcivescovo di Verapoly, non è possibile modificare le disposizioni del recentissimo noto Breve *Quod iampridem*; e molto meno sarebbe possibile modificarle nel senso di erigere un terzo Vicariato Apostolico Soriano pei *Suddisti* esclusivamente, poiché in tal guisa si verrebbe, direi quasi, a canonizzare quella divisione di caste che è una grave piaga di coteste contrade, e che si avrebbe tutto l'interesse a sopprimere, se fosse

possibile. Monsig. Mellano poi non può ignorare che i Prelati dell'India centrale e meridionale nell'adunanza tenuta in Bangalore nel Febbraio pr.p. convennero che non era prudente consiglio il dividere per caste i due nuovi Vicariati Apostolici.

Io voglio ammettere che esista un avversione dei *Suddisti* contro i *Nordisti*, ma come ben accenna V.S., non vuoi disperare di attenuarla di molto con misure di prudenza. Ed un modo di provvedere potrebbe essere quello da Lei proposto, che cioè lo stesso Vicario Apostolico facesse i Pontificali ed amministrasse la Cresima nelle chiese dei *Suddisti* in luogo del Vicario Generale: sebbene con tale provvedimento i *Suddisti* potrebbero forse riputarsi in condizione peggiore a quella dei *Nordisti*. — Un secondo modo di provvedere sembra potersi dedurre dalla stessa lettera di Mons. Arcivescovo di Verapoly in data 24 Ottobre pr.p., che andava annessa al precitato dispaccio di V.S. Monsig. Mellano dice che i *Suddisti* sono ammessi nelle chiese dei *Nordisti*, quindi potrebbe il Vicario Apostolico scegliere fra quelli il suo Vicario Generale. — Inoltre, essendo il Vicario Generale amovibile *ad natum* del Vicario Apostolico, potrebbero ad intervalli non troppo brevi avvicinarsi in quell'ufficio degni ecclesiastici di ambedue le caste. — Da ultimo, ove occorresse, potrebbe anche concedere che i Vicari Generali fossero due, uno *Suddista* ed uno *Nordista*. Sono queste semplici idee che espongo a V.S., non con animo di dirimere la questione, ma collo scopo di pregarla di dirigere a quei fedeli Soriani parole di conforto, assicurandoli che per quanto è possibile questa S. Congregazione terrà conto dei loro desideri. Intanto allorchè Monsig. Lavigne sarà giunto costà, la S.V. vorrà discutere la cosa con lui, e adottare quella determinazione che crederanno più opportuna, invocando anche l'autorità di questa S. Congregazione qualora fosse necessario.

Dopo di ciò ecc.

G. Card. Simeoni Prefetto.

S. Cretoni Segretario.

(15.12.1887)

7. LETTER OF AIUTI TO THE PREFECT OF PROPAGANDA FIDE CONCERNING THE ERECTION OF A SEPARATE VICARIATE FOR THE SOUTHISTS

Eminenza Rma

Reputo mio dovere di sommettere all'alta considerazione e sapiente giudizio di Vostra Eminenza Rma, le qui unite lettere (1); e ciò nell'unico intendimento di fornire all'Eminenza Vostra un'idea sempre più chiara della situazione attuale delle cose nel Malabar, a motivo segnatamente dell'agitazione promossa ed alimentata da alcuni onde cercare di ottenere la realizzazione del disegno tutto nuovo (appoggiato dagli stessi Prelati Carmelitani, come Vostra Eminenza avrà rilevato dalla lettera di Monsig. Mellano, che andava unita al mio umile foglio N.324 del 14 c.) di dare cioè ai cosiddetti Suddisti del Malabar un Vicario Apostolico a parte.

Credo di aver sufficiente motivo di dubitare dell'autenticità delle firme apposte agli Allegati Num. 1 e 2, essendo esse state apposte da una sola o al più da due persone, e non essendo d'altra parte accompagnate, (come richiederebbe il costume dei Malabaresi) dal corrispondente geroglifico in lettere Malayalam.

Circa un mese fa ricevetti un'altra supplica simile a quella dell'Alleg. N. 2, essa pure aveva le firme tutte scritte da una sola persona. Diedi alla medesima la breve ed evasiva risposta che si legge nell'Alleg. N. 3, e la consegnai al Sacerdote Valliarittil, il quale erasi recato in Ootacamund in qualità di rappresentante e ad un tempo come oratore dei supplicanti.

Se dovessi mandare a Vostra Eminenza tutte le lettere, che ho ricevuto in questi ultimi tre mesi da Malabar, avrei a formare un grosso volume, la cui lettura riuscirebbe troppo noiosa all'Eminenza Vostra, sendo che tutte ripetono sotto diversi modi di dire le stesse cose.

Dopo di che supplico Vostra Eminenza a farmi la grazia di darmi a conoscere i lumi della Sua sapienza, i quali mi mostrino la via a seguire in congiunture tanto gravi quanto le presenti; e chinato al bacio della S. Porpora ho intanto l'onore di rassegnarmi coi sensi di quella profonda venerazione ed ossequiosa ed umile riconoscenza che mi glorio di professarle,

Di Vostra Eminenza Rma

Umo Dmo e Obbmo Servo, +Andrea Arcivescovo di Acrida
Del. Ap.

(22.11.1887)

8. RESPONSE OF PROPAGANDA FIDE REITERATING THE POSITION OF THE HOLY SEE

Colla mia dei 15 Dicembre pr.p.N.11 credo d'aver sufficientemente preoccupata la risposta che devo alla lettera di V. S. Rma in data 22 Novembre precedente N. 343, con cui Ella mi domandava istruzioni circa il disegno formato da taluni di erigere un terzo Vicariato Apostolico pei Soriani *Suddisti* esclusivamente, da affidarsi ad un Prelato Carmelitano. Quindi non posso che rimettermi interamente al contenuto in quel mio dispaccio, lasciando a V. S. di dimostrare colla sua consueta prudenza a Monsig. Mellano l'inopportunità di attuare sifatto progetto, e di dichiarargli che il S. Padre è questa S. Congregazione contano anche su di lui per ricondurre gli animi dei Soriani alla calma, per la completa e pacifica esecuzione del noto Breve *Quod iampridem*, e per le debite onoranze da rendersi ai nuovi Vicari Apostolici.

Con ciò credo di aver risposto anche alla seconda parte del suo N. 366 in data 3 Dicembre ult. sc. Da Lei diretto a Mons. Segretario. Solo aggiungerò che per parte mia non vedo difficoltà che dei quattro consiglieri del Vicario Apostolico due siano *Suddisti* e due *Nordisti*. Ma, come già Le significai, questa questione potrà comporsi più agevolmente di comune accordo fra V. S. e Monsig. Lavigne, allorchè questi sarà giunto sul luogo.

Omissis etc., Dopo di ciò ecc.

G. Card. Simeoni Prefetto.

S. Cretoni Segretario.

(8.12.1887)

9. SUMMARY OF A SOUTHIST LETTER SENT BY APOSTOLIC DELEGATE AIUTI TO PROPAGANDA FIDE

Gli scriventi dicono di appartenere ad una società (ossia ad una casta) assai ragguardevole e nobile, superiore al rimanente dei Soriani, dei quali declinano affatto il consorzio ed i connubi. Premessa la notizia della loro origine ecc. e i danni che si temerebbero se si costringessero a sottomettersi ai Vicari generali indigeni scelti tra i loro opposti, si fanno a domandare:

1. Che il favore accordato dalla S. Sede ai loro opposti nell'ammettere 4 dei loro chierici come studenti del Collegio di Propaganda, sia esteso alla loro comunità concedendo che due o tre chierici appartenenti alla loro società sian mandati a Propaganda affinché la loro comunità sia provveduta di soggetti che possano divenire in seguito Vescovi.

2. Che nel tempo della educazione di detti chierici, la loro comunità sia governata da vescovi babilonesi ovvero maroniti.

3. Oppure che siano sottoposti al nuovo Vicario Apostolico di Cottayam assistito da un Vicario Generale e da un *Committee*, scelto nella loro società.

4. Ovvero che venga loro concesso di esser governati da uno dei due Vescovi di Coccino o Verapoly.

(8.12.1887)

10. RESPONSE OF PROPAGANDA FIDE TO APOSTOLIC DELEGATE AIUTI CONCERNING THE SOUTHIST DEMANDS

Ho preso in considerazione la lettera in data 8 Dicembre pr.p. diretta a V. S. Rma dai Soriani detti *Suddisti*, di cui Ella mi trasmise l'originale inglese con versione italiana colla sua dei 19 detto N.389. Facendo astrazione dal succinto storico ch essi tessono della loro casta, mi dò premura di rispondere alle domande da loro formulate in fine della lettera precitata.

Ed in ordine alla prima ho il piacere di significarle che non ho difficoltà di ammettere in questo P. Collegio Urbano anche due giovani della loro casta, ed all'uopo spedisco qui unito a V. S. il relativo questionario. Siccome però ora siamo ad anno scolastico inoltrato, potranno da Lei essere inviati a tempo utile pel prossimo venturo anno scolastico, cioè dopo i grandi calori estivi. Nel frattempo avrà la bontà di assicurarsi, anche per mezzo di Monsig. Lavigne, della qualità fisiche, intellettuali e morali dei giovani che crederà più meritevoli di tale favore, e di farli coltivare nelle lingue italiana e latina. È desiderabile che la loro età sia possibilmente non minore di 15 anni, non maggiore di 20.

Quanto alla seconda ed alla quarta domanda, V.S. comprende di per sé che questa S. Congregazione non può ammetterle, e credo superfluo esporne le ragioni.

Circa la terza, non posso che rimettermi alle mie lettere a Lei dirette in data 15 Dicembre p.p e 9 Gennaio corrente Num.11 e 2; e lascio alla sagacia e prudenza di V. S. il fare apprezzare convenientemente a quei fedeli tutta la deferenza che spiega per loro questa S. Congregazione

Profitto di questa occasione per accusare ricevuta de'suoi dispacci in data 13, 18 e 27 Dicembre pr.p. Num.381,388 e 403, e La ringrazio delle notizie in essi contenute.

Dopo di ciò ecc.

G. Card. Simeoni Prefetto.

S. Cretoni Segretario.

(20.01.1888)

**11. LETTER OF EMMANUEL NIDIRY AND ALEXANDER
OF ST JOSEPH TO LAVIGNE**

Original is in English.

**12. LETTER OF APOSTOLIC DELEGATE TO THE
PREFECT OF PROPAGANDA FIDE,
RECOMMENDING A SEPARATE
ADMINISTRATION FOR THE SOUTHERN
COMMUNITY**

Eminenza Rma

L'Eminenza Vostra Rma coi suoi veneratissimi fogli Num. 11, 2 e 3 del 15 Dicembre 1887 e dei 9 e 20 Gennaio 1888, aveva la benignità di favorirmi copiose istruzioni intorno ai vari modi in cui si sarebbe potuta comporre la questione dei Suddisti siriani dopo l'arrivo di Monsig. Lavigne.

In corrispondenza ai veneratissimi ordini che le accompagnavano, non ho mancato di profittare in questo frattempo di ogni incontro per invitare con bel modo tanto i Prelati di Verapoli che l'egregio Monsig. Lavigne a voler servirsi di tutte le opportunità che loro si offrirono alla giornata per far comprendere ai Suddisti, che non era possibile modificare le disposizioni del Breve – *Quod iampridem* – nel senso da loro indicato, erigendo cioè un terzo Vicariato per loro; e nelle varie circostanze ho diretto a quei cristiani esortazioni nello stesso intendimento.

Sono lieto di poter recare a cognizione dell'Eminenza Vostra che gli sforzi di quegli egregi Prelati e i miei, sono riusciti a tener calmi e tranquilli fino ad ora i Suddisti, ed a far sì che si contentessero,

che un solo dei quattro consiglieri del Vicario Apostolico fosse della loro casta, e gli altri tre appartenessero a quella dei Nordisti. La loro indole è buona ed è naturalmente inclinata, anzi direi abituata all'obbedienza ed al rispetto verso l'autorità ecclesiastica.

Però quando sarà che avverrà la nomina del Vicario Generale, la questione tornerà probabilmente in iscena di nuovo, e sarà difficile che si possa continuare a tenerli calmi. I Nordisti, gente turbolenta di sua natura e poco rispettosa verso le autorità ecclesiastiche, che ha una manifesta antipatia pei Suddisti e sempre tende a dominarli e schiacciarli quanto possibile, ripeteranno al Vicario Apostolico ed a questa Delegazione ciò che altre volte hanno già esposto, come cioè soffrano assai malvolentieri che un Suddista abbia parte nel Consiglio del Vicariato, sendo che mentre i Nordisti sommano a più di cento mila, i Suddisti non arrivano a venti mila, ed insisteranno nella domanda che il Suddista il quale attualmente è nel Consiglio ne venga escluso, e che questo sia composto di quattro Nordisti. I poveri Suddisti da parte loro si sentiranno nuovamente feriti sul vivo, ed avremo nuove petizioni e nuove insistenza presso la S. Sede da una parte ed agitazione e discordie dall' altra.

L'unico mezzo di finirla una volta per sempre con sifatta questione e di precludere in futuro la via a disarmonie ed odii tra queste due cristianità, a mio debole parere, sarebbe quello di stabilire un'amministrazione a parte pei Suddisti, dando loro un Vicario Generale e due Consiglieri.

Sifatta misura favorirebbe, è vero, la divisione delle due caste, ma avrebbe pure due vantaggi grandissimi, quello di comporre d'un colpo solo definitivamente le cose, e quello di aprire ai Giacobiti della stessa casta dei Suddisti (che sono circa 20 mila) la via a rientrare nella Chiesa Cattolica. I Suddisti Giacobiti hanno già un'amministrazione separata dal rimanente dei loro fratelli Giacobiti Nordisti; ed hanno un Vicario Generale a parte. Tra i Giacobiti Suddisti o Nordisti esiste la stessa antipatia e contrarietà che tra i

cattolici Suddisti e Nordisti; ed i Giacobiti Suddisti mai si convertiranno finchè sapranno che dovranno poi essere soggetti ad un' amministrazione composta di Nordisti, per lo meno nella sua maggioranza. Se l' amministrazione separata avesse solamente il Vicario Generale ed un Consigliere, si crederebbero sempre inferiori ai Nordisti e lo sarebbe di fatto. Quante volte si verificassero le mie previsioni, che i Suddisti Giacobiti dopo ciò probabilmente rientreranno nel seno della Chiesa Cattolica, si avrebbe una cristianità Suddista che nel totale sommerebbe più tardi a circa 40 mila persone; e quindi potrebbe a suo tempo avere un Vescovo a parte.

Se pertanto l' Eminenza Vostra nella sua somma sapienza credesse di accedere al mio umile e debole parere, si potrebbe far coincidere la nomina del Vicario Generale nei due Vicariati colla erezione della progettata amministrazione separata pei Suddisti.

Qui unita trasmetto all' Eminenza Vostra una lettera di Mons. Lavigne sullo stesso oggetto.

E mentre sommetto in ogni sua parte alla suprema considerazione dell' Eminenza Vostra il contenuto di questo mio rispettoso foglio, rimango in attesa degli ordini che all' Eminenza Vostra piacerà di favorirmi in proposito; e coi sensi del più profondo ossequio ho l' altissimo onore di chinarmi ancora una volta al bacio della S. Porpora e di rassegnarmi colla dovuta venerazione.

Dell' Eminenza Vostra Rma, Umo Dmo e Ossmo Servo

+Andrea Arciv. Di Arcida Del. Ap. delle Indie Orient.

(16.02.1889)

13. LETTER OF BISHOP LAVIGNE, RECOMMENDING A SEPARATE VICAR GENERAL AND TWO COUNCILLORS FOR THE SOUTHIST COMMUNITY

Eminence Rève,

Après avoir observé pendant dix mois les rapports mutuels des deux partis Nordistes et Sudistes, je crois de mon devoir d'adresser une demande à Votre Eminence.

Jusqu'à présent j'ai gouverné avec un conseil unique composé de trois Nordistes et de un Sudiste, et les choses ont marché en assez bonne harmonie, grâce surtout à la confiance que les Sudistes ont eue en leur Vicaire Apostolique. Mais la division des deux-partis est trop profonde, pour que cette paix soit durable. Il me semble que le melleur moyen d'assurer l'avenir est:

- 1) de donner aux Sudistes un Vicaire Général;
- 2) de leur donner aussi un conseil d'administration séparé composé de deux membres.

Cette mesure a) récompensera la docilité dont ils ont fait preuve depuis mon arrivée.

b) leur donnera un grand élan vers des réformes sérieuses en les délivrant de l'oppression où le tiennent les Nordistes

c) facilitera la conversion des quinze ou vingt prêtres Jacobites Sudistes qui pourraient entraîner avec eux une partie de leurs paroissiens sinon la totalité.

La nomination des Vicaires généraux est urgente, tres urgente; elle devrait, ce me semble, coïncider avec l'institution du conseil séparé pour les Sudistes. Il serait bon que nous eussions a la même époque les règles relatives aux insignes du Vicaire Général et à usage des Pontificaux.

Je croirais aussi utile de donner aux conseillers une distinction quelconque, par exemple, une ceinture violette.

Je suis avec le plus profond respect
de Votre Eminence Réme, Le très humble serviteur en J.C.
+ Charles, S.J. Vic.Ap. de Kottayam.

(14.02.1889)

14. REPORT OF CARDINAL GAETANO ALOISI-MASTELLA ON THE SPECIAL ORGANIZATION DEMANDED BY THE SOUTHISTS

R.O., A. 1889, N. 14, *Soriani del Malabar*, Luglio 1889.
Sacra Congregazione de Propaganda Fide per gli Affari del Rito Orientale

Ponente, L'Eminentissimo e Reverendissimo Signor Cardinale Gaetano Alosi-Masella

Relazione con Sommario sullo speciale organamento domandato pei Soriani della casta dei Suddisti

Emi e Rmi Signori

1. Col Breve Quod iam pridem del 20 Maggio 1887 il S. Padre eresse pei Soriani del Malabar due speciali Vicariati Aposolici nelle città di Trichoor e di Cottayam. Volle sua Santità che l'amministrazione dei cattolici Soriani fosse separata da quella dei Latini, che però i due nuovi Vicariati Apostolici fossero affidati a Vescovi di rito Latino, e che questi assumessero un Vicario generale e quattro Consiglieri di rito Soriano. Quanto alla divisione territoriale dei predetti Vicariati, lo stesso Breve stabilì a linea di confine fra l'uno e l'altro il fiume Aluvay, che taglia il Malabar in due parti pressoché eguali. Gioverà qui trascrivere la parte dispositiva del Breve citato: "Itaque motu proprio, atque ex certa scientia et matura deliberatione Nostris, praesentium vi mandamus, ut peracta rituali separatione catholicorum Syro-Malabarensium a latinis, duo pro illis

constituantur Vicariatus Apostolici committendi Episcopis latinis, qui sibi assumant Vicarium Generalem Syro-Malabarensem privilegio condecorandum exercendi proprio ritu pontificalia, et confirmationis sacramentum, chrismate tamen ab Episcopo consecrato, conferendi; nec non alios quatuor viros ecclesiasticos eiusdem gentis et ritus eligant, quorum consilio in omnibus ecclesiasticis negotiis utantur. Insuper praecipimus ut praedictorum Vicariatuum Apostolicorum territorialis divisio fiat per naturales limites fluminis “Alavay” quod ab urbe “Maleatar” Malabaricam regionem intersecat, usque ad mare prope urbem “Cochin”, ita ut primus Vicariatus sit septentrionalis cum ordinaria residentia Apostolici Vicarii in urbe “Trichoor” unde appellationem sumet; alter sit meridionalis cum ordinaria residentia proprii Vicarii Apostolici in urbe “Cottayam” a qua nomen accipiet”.

2. Con Brevi del 13 Settembre 1887 furono nominati Monsig. Adolfo Medlycott a Vicario Apostolico di Trichoor, e Monsig. Carlo Lavigne a Vicario Apostolico di Cottayam. Per tal guisa i Padri Carmelitani Scalzi che dai tempi di Alessandro VII fino a noi avevano avuto cura dei Soriani, cessavano dall' occuparsene. Sembra per altro che essi abbiano lasciato non piccola eredità di affetti e di rimpianto in una parte di quei fedeli, e specialmente nella casta detta dei *Suddisti*. È noto alle EE. VV. che una delle più profonde piaghe sociali delle indie è la divisione delle caste, e da queste non vanno esenti i Soriani del Malabar. Essi si dividono in due, cioè in *Vadaquenbattucar* o *Nordisti* ed in *Tequenbattucar* o *Suddisti*.¹ I *Nordisti* ascendono a circa 200,000 nei due Vicariati complessivamente, i *Suddisti* ammontano a 15 o 20,000. Questi pretendonsi discendenti dai Caldei di Mesopotamia, e si considerano come più nobili. Non ammettono mai i neo-convertiti fra loro per timore di perdere la nobiltà tradizionale, mai contraggono matrimonio

¹ Questa distinzione di Nordisti e Suddisti non è geografica ma di casta, sebbene la massima parte dei Suddisti trovisi geograficamente nel Sud del Malabar, cioè nel Vicariato Apostolico di Cottayam.

coi *Nordisti*, mai li ammettono a prendere cibo con loro, né ammettono che un Nordista sia Vicario nelle loro chiese ecc. Som. Pag.3). Per altro la loro indole è buona, ed è naturalmente inclinata, anzi abituata all'obbedienza ed al rispetto verso l'autorità ecclesiastica (Som.pag.9). Al contrario i *Nordisti*, quantunque ammettono nelle loro chiese i *Suddisti* (Som.pag.3) "sono gente turbolenta di sua natura e poco rispettosa verso le autorità ecclesiastiche, che ha una manifesta antipatia pei *Suddisti*, e sempre tende a dominarli e schiacciarli quanto possibile" (Som.pag.9).

3. Dato questo stato di cose e questa profonda divisione di animi, non deve recar meraviglia che le surriferite disposizioni del Breve *Quod iampridem* incontrassero nell'applicazione qualche difficoltà; ed infatti allorchè trattosi della nomina dei quattro consiglieri, i *Nordisti*, allegando il loro maggior numero, dichiararono che soffrivano assai malvolentieri che un Suddista avesse parte nel Consiglio del Vicariato; mentre i *Suddisti* alla lor volta a malincuore si contentarono che un solo dei quattro Consiglieri fosse della loro casta, e gli altri tre appartenessero a quella dei *Nordisti* (Som.pag.9).

4. Inoltre i *suddisti* avrebbero dichiarato che non intendevano punto di esser governati da un Vicario Generale nordista, né d'ammetterlo nelle loro chiese a fare le sacre funzioni e cresimare (Som.pag.2). Di più diressero a Monsig. Aiuti Delegato Apostolico delle Indie Orientali molte lettere (Som.pag.5) domandando che si erigesse esclusivamente per loro un terzo Vicariato Apostolico da affidarsi ad un Prelato Carmelitano (Som.pag.cit.).

5. Di questo progetto, che era appoggiato dallo stesso Arcivescovo di Verapoli, Mons. Ajuti diede la prima notizia alla Propaganda con lettera del 14 Novembre 1887 N. 324 (Som.pag.1). La Propaganda, considerando da soli 6 mesi erasi pubblicato il precitato Breve *Quod iampridem*, che in esso, in base alla deliberazione presa sinodalmente nel Febbraio precedente dai Prelati dell'India centrale e meridionale adunati in Bangalore sotto

la presidenza di Monsig. Agliardi allora Delegato Apostolico delle Indie orientali,² erasi ordinato che la divisione dei due Vicariati si facesse territorialmente e non per caste, non potè che approvare la risposta data da Monsig. Ajuti a Monsig. Mellano, che cioè non si riteneva opportuno attuare l'indicato progetto (Som.pag.4). Per altro l'Emo Sig. Card. Prefetto, senza intender di decidere la questione, suggeriva in pari tempo alcuni modi che ravvisavansi atti a dare qualche soddisfazione ai *Suddisti*. E primieramente in ordine alla nomina del Vicario Generale diceva: a) che lo stesso Vicario Apostolico avrebbe potuto fare i pontificali ed amministrare la Cresima nelle chiese dei *Suddisti*, sebbene con tale provvedimento questi avrebbero potuto riputarsi in condizione deteriore a quella dei *Nordisti*, giacchè il Vicario Apostolico avrebbe fatto tali funzioni in rito latino. b) Siccome i *Suddisti* sono ammessi nelle chiese dei *Nordisti* e non viceversa, il Vicario Generale avrebbe potuto essere un *Suddista*. c) Essendo il Vicario generale amovibile *ad natum* del Vicario Apostolico, si sarebbero potuti ad intervalli non troppo brevi avvicinare in quell'ufficio degni ecclesiastici di ambedue le caste. d) Da ultimo, ove occorresse, si sarebbe potuto concedere che i Vicari generali fossero due, uno *Nordista* ed uno *Suddista*. (Som.pag.cit.)

6. Quanto alla nomina dei consiglieri gli si dichiarò che non si vedeva qui difficoltà che, come egli proponeva, due fossero *Suddisti* e due *Nordisti* (Som.pag.6).

7. Non andò guari che nuove domande furono dai *Suddisti* indirizzate al S. Padre e a Monsig. Ajuti. In fatti con lunga lettera degli 8 Dicembre 1887 narrarono la loro storia dalla origine fino a noi, ponendo in rilievo la loro nobiltà ed i danni che sarebbero a temersi se fossero costretti a sottomettersi a Vicari generali *Nordisti*.

² A quell'adunanza intervennero anche Monsig. Mellano e Monsig. Berardi, e ne firmarono le deliberazioni.

Quindi domandavano: 1° Che come si erano ammessi al Collegio Urbano 4 alunni *Nordisti*, se ne ammettessero 2 o 3 *Suddisti*, per essere poi consacrati Vescovi; 2° Che durante la loro educazione, i *Suddisti* fossero governati da Vescovi Babilonesi ovvero Maroniti; 3° Oppure che restassero sottoposti al Vicario Apostolico di Cottayam assistito da un Vicario Generale e da un Committee di *Suddisti*; 4° Ovvero che venisse loro concesso di esser governati dal Vescovo di Coccino o da quello di Verapoly (*Som.pag.7*).

8. L'Emo Sig. Card. Prefetto rispondendo a Monsig. Ajuti accolse tosto la prima di queste domande,³ ma respinse affatto la seconda e la quarta. Quanto alla terza si rimise alle sue lettere precedenti sull'argomento (§§. 5 e 6) invitando Monsig. Ajuti a far convenientemente apprezzare a quei fedeli tutta la deferenza che spiega per loro questa S. Congregazione (*Som.pag.7*).

9. I consigli del Delegato Apostolico, dei Prelati Carmelitani e di Monsig. Lavigne sono riusciti a tener calmi e tranquilli fino ad ora i *Suddisti*, ed a far sì che si contentassero, sebbene a malincuore come si è detto, che un solo dei 4 Consiglieri fosse della loro casta, e gli altri 3 appartenessero a quella dei *Nordisti*. Però Monsig. Delegato Apostolico teme che quando avverrà la nomina del Vicario Generale la questione torni in iscena, e che difficilmente si possa continuare a tenerli calmi; quindi ritorna al postutto sulla petizione surriferita sotto il n. 3 (§.7) e fa il seguente progetto: "L'unico mezzo di finirla una volta per sempre con siffatta questione, e di precludere in futuro la via a disarmonie ed odii tra queste due cristianità, a mio

³ Quindi si hanno attualmente nel Collegio Urbano 6 alunni Soriani, 4 Nordisti e 2 Suddisti. Recentemente poi se ne è ammesso un 7°, che sarà Nordista del Vicariato Apostolico di Cottayam, ed entrerà nel prossimo venturo anno scolastico. Quest'ammissione si è fatta per ottenere che i Soriani cedessero in una grave vertenza sorta con Monsig. Mellano circa la proprietà della chiesa del Buon Pastore in Cottayam.

debole parere, sarebbe quello di stabilire un'amministrazione a parte pei *Suddisti*, dando loro un Vicario Generale e due Consiglieri" (*Som.pag.9*).

10. L'attuazione di questo progetto, dice Monsig. Lavigne: "a) récompensera la docilité dont ils ont fait preuve depuis mon arrivée; b) leur donnera un grand élan vers des réformes serieuses en les délivrant de l'oppression on les tiennent les Nordistes; c) facilitera la conversion des quinze ou vingt prêtres Jacobites Sudistes, qui pourraient entrainer avec eux une partie de leurs paroissiens, sinon la totalité". A parere poi di Monsig. Ajuti, da tale misura si avrebbero due vantaggi, quello di comporre definitivamente le cose dei Soriani, e quello di aprire ai Giacobiti della stessa casta dei *Suddisti*, che sono circa 20,000, la via a rientrare nella Chiesa cattolica. Ed aggiunge: "I *Suddisti* Giacobiti hanno già un amministrazione separata dal rimanente dei loro fratelli Giacobiti *Nordisti*, ed hanno un Vicario generale a parte. Tra i Giacobiti *Suddisti* e *Nordisti* esiste la stessa antipatia e contrarietà che tra i Cattolici *Suddisti* e *Nordisti*, ed i Giacobiti *Suddisti* mai si convertiranno finchè sapranno che dovranno poi essere soggetti ad un'amministrazione composta di *Nordisti*, per lo meno nella sua maggioranza. Se l'amministrazione separata avesse solamente il Vicario Generale ed un Consigliere, si crederebbero sempre inferiori ai *Nordisti*, e lo sarebbero di fatto. Quante volte si verificassero le mie previsioni che i *Suddisti* Giacobiti dopo ciò probabilmente rientreranno nel seno della Chiesa cattolica, si avrebbe una cristianità *Suddista*, che nel totale sommerebbe più tardi a circa 40,000 persone, e quindi potrebbe a suo tempo avere un Vescovo a parte".

11. Su di che per altro sia lecito osservare che i Giacobiti non appartengono al medesimo rito dei Soriani cattolici, perché i primi sono Siri *puri* e consacrano in *fermentato*, mentre i secondi ripetono la loro origine dai Siro-caldei, e dopo il sinodo di Diamper tenuto nel 1599 consacrano in *azimo*.

Inoltre nella generale adunanza dei 25 Giugno 1888, discutendosi la poenza - *Sull'eventuale conversione dei Siri Giacobiti del Malabar* - ai dubbi:

5° *Se e come convenga garantire a Mar Dionisio (Metropolita dei Giacobiti) che si lasceranno nel loro rito Siro i Giacobiti che si convertissero;*

6° *Se e come in ispecie dichiarare che si lascerà loro l'uso del fermentato per la materia eucaristica.* - Le EE. VV. con successiva approvazione del S. Padre risposero:

“Ad 1^m. *Affirmative, exceptis mutationibus, si quae in ritum ipsum irrepererint. Et ad mentem. Mens est che sieno esaminati i libri e gli usi rituali dei Giacobiti.*

Ad 6^m. *Affirmative, dummodo profiteantur tam in azymo quam in fermentato pane triticeo Corpus Christi veraciter confici. Quoad misionem salis et olei ecc.”*

Dopo di ciò non resta che pregare le EE. VV. di voler risolvere il seguente DUBBIO,

Se e quale speciale organamento convenga dare ai Soriani del Malabar della casta dei *Suddisti*.

15. DECISION TO GRANT A SEPARATE VICAR GENERAL AND TWO COUNCILLORS TO THE SOUTHIST COMMUNITY

In congregatione Generali de Propaganda Fide pro Negotiis Ritus Orientalis, habita die 15 Julii 1889, Emi ac Remi DD. Cardinalis Monaco, Serafini, Parocchi, Simeoni Praefectus, Melchers, Schiaffino, Vannutelli, Aloisi-Masella, Mestal, Zigliara, Verga ad dubium = sullo speciale organamento domandato pei Soriani della casta dei Suddisti = referente Emo ac Remo D. Card. Placido Maria Schiaffino, pro Emo Aloisi respondendum censuerunt.

Affirmative, et ad mentem. Mens est, che rimanendo fermi i due vicariati apostolici, di concedere ai cattolici Soriani detti Suddisti un distinto Vicario Generale con due Consiglieri, colle stesse norme ed eguali attribuzioni e privilegi gia concessi agli altri due Vicari Generali.

Ita est. Sig. Card. Schiaffino

Ex audientia SSmus diei 16 Julii 1889 - SSmus Dominus Noster Leo divina providentia Papa XIII, referente me subscripto Secretario S. Congreg. de Propagade Fide pro negotis ritus orientalis, supra ralatam Emorum PP resolutionem benigne in omnibus approbare dignatus est.

+ Ignatius Archiepo. Tessillara, Secretarius.

16. LETTER OF THE SOUTHIST VICAR GENERAL, COUNCILLORS AND OTHER PRIESTS TO PROPAGANDA FIDE

Eminentissime Princeps,

Infrascripti, qui Suddistarum nomine vel apud S. Sedem vulgo noti sumus, quique de Syro-Chaldeorum propagine quarto vel quinto circiter uti opinio est, Aerae Christianae saeculo huc in Malabariam advectarum sumus oriundi, quique tum appellatione tum aliisque penamibus ex Syro-Malabarensibus in Vicariatu Cottaymensi seorsim semper fuimus distincti, ut sincerum debitumque obsequium atque venerationem nostram erga Eminentiam Tuam candide exprimamus, et devotionem affectumque nostrum latis profiteamus ad Eminentiae Tuae praesentiam reverenter accedimus.

Laetati sumus, Eminentissime Princeps, in his quae dicta sunt nobis per Illmum D. Patrem Pastoremque nostrum amantissimum Carolum Lavigne quod amplitudo sua receperit Emntiae Tuae litteras quae nobis afferabant magnam laetitiam publicumque gaudium, annuntiando a S. Sede nobis, quemadmodum Northistis, benigne concessum ipse Vicarium Generalem.

Unde hoc pacto, Etissime Princeps, quanto amore et cultu erga S. Patrem, et Eminentiam Tuam communitas nostra afficiatur, quantoque teneris gratitudinis sensibus emolliatur cor nostrum, hic enarrare non valemus, quia ex hoc Emtiae Tuae in nos amorem ac studium plane cognoscimus. Quapropter gestimus cum regio Psalmista cantare: "in convertendo Dominus captivatem Sion, facti sumus sicut consolati, tunc repletum est gaudio os nostrum et lingua nostra exultatione. Tunc dicunt inter gentes. Magnificavit Dominus facere cum eis, magnificavit Dominus facere nobiscum facti sumus lactantes". Ex hoc itaque opera liberalitatis ac paternae sollicitudinis S. Sedis erga istum pusillum Christi gregem, bene ac firmiter credimus, quod ista communitas jam incipit speciali Eminentiae tuae ope, a misera conditione et animi dejectione resuscitari et inter honesta ecclesiae membra computari.

Quandum nobis est et gratum hic recolere quod, quemadmodum nulla Ecclesiam, nullus que sacerdotum nec non et nulla familiarum ex communitate nostra se adjunxit Mellusiano schismati, exceptis duobus clericis et quibus juvenibus, quorum major pars ab alia parte (northistas) seducta, aflecta atque pecuniaria ope adjuvante ad id accedit, ita nunc ex corde promittimus quod decatero infuturum firmiter et arctius permanebimus in obedientia S. Sedis et fidelitate sequentes semper directionem Illmi. Nostri Praesulis et amantissimi Patris Caroli Lavigne et ejus successorum.

Oremus igitur Eminentiam Tuam ut haec nostrae devotionis et affectus vota necnon et cordis nostri sinceram gratitudinem atque propensionem erga S. Sedem Beatissimo Patri nostro benigne referres ejus paternam Benedictionem nobis communitatique nostrae impetrare dignetur.

Deum tandem omnium bonorum auctorem enixe deprecamur ut qui Emtiam Tuam hoc propter rerum temporumque adjuncta tam a munus eligere est dignatus, Ipse Te incolumem, sospitem langaevumque servet.

Obsecramus interim Eminentiam Tuam ut haec nostrae devotionis vota atque obsequentissimi animi nostri pignora per Illimum nostrum Vicarium Apostolicum oblata, paterno benignoque animo acceptare Paternaque ac Pastoralis Benedictione nos omnes communitatemque nostram ditare ac munire dignetur.

Eminentiae Tuae Devotissimi Servi,

In Congressu Sacerdotum Syrorum Suddistarum Clerus,
Caipuje 24 Oct 1889

Pr. Matheus Makil, Viacarius Generalis

Pr. Joseph Pallikunnel, Cosiliarius et vicar Bramangulam

Pr. Matheus Pallikunnel, Consiliarius

(Signed also by other 12 priests).

**17. LETTER OF VICAR APOSTOLIC LAVIGNE TO
CARDINAL SIMEONI INFORMING HIM OF THE
APPOINTMENT OF THE SOUTHIST VICAR
GENERAL AND TWO COUNCILLORS**

Kottayam 29 octobre 1889

Eminence Révérendissime,

Je suis heureux de transmettre à Votre Eminence l'adresse par laquelle les Sudistes remercient Votre Eminence de leur avoir accordé un Vicaire Général et deux conseillers. Cette mesure ne tardera pas à produire des fruits. Maintenant qu'ils ne sont plus obligés à mesurer leur marche sur celle des Nordistes, les Sudistes accompliront toutes les réformes qui leur seront demandées, parce qu'ils ont vraiment l'esprit d'obéissance, et n'ont entre eux qu'une seule volonté, celle de relever leur nation.

Le 24 de ce mois, fête de St Raphaël j'ai convoqué tous leurs prêtres et deux laïcs de chaque église, et nous avons établi quelques règlements.

1° Les dépenses à l'occasion des mariages que l'amour-propre et l'émulation avaient portées à un degré ruineux pour les familles, ont été réduites à des limites raisonnables.

2° Les procès devant les tribunaux civils ruinaient les familles et étaient causes de beaucoup de parjures. J'ai établi dans chaque église un tribunal présidé par le vicaire et composé de quatre ou cinq juges choisis par le peuple. Le tribunal jugera les procès en première instance et gratuitement; s'il y a lieu on fera appel au Vicaire Apostolique. Cette mesure a été adoptée avec reconnaissance.

3° Les prêtres et les laïcs se sont imposé des taxes très lourdes pour l'achèvement de leur école centrale à Bramangalam, la fondation d'une maison de retraite pour les vieux prêtres, la fondation d'un monastère pour les jeunes filles, la construction d'une maison pour le Vicaire Apostolique, et enfin la création d'un fonds dont les revenus permettront plus tard à l'administration diocésaine de se suffire à elle-même, sans recourir à l'Europe. L'entreprise a bien des difficultés, mais elles sont de celles que le temps et la bonne volonté arrivent à surmonter.

4° Diverses autres mesures ont été prises pour le bien spirituel du peuple.

Il ne nous manque que d'avoir des professeurs de théologie.

Une ère nouvelle commence pour la nation Sudiste. Avec l'aide de Dieu, et les secours que la S. C. de Propagande daignera lui accorder, ce peuple sera bientôt au niveau des meilleures chrétientés d'Europe.

Le Vicaire Général Sudiste, le P. Mathieu Makil, est jeune, instruit, humble et obéissant. Il n'est nullement pressé de célébrer sa première messe Pontificale.

J'entreprends de réaliser chez les Nordistes des réformes analogues; mais il me sera plus difficile de réussir parce que ceux-ci

ne sont pas unis entre eux, et n'ont pas l'esprit d'obéissance. Cependant un mouvement de zèle s'opère parmi le clergé. Plus de vingt prêtres m'ont demandé des règles de perfection sacerdotale dans l'exercice du ministère, et désirent former une Pieuse Union dont les membres se mettront totalement à la disposition de l'Évêque pour toute sorte de ministère. J'inaugurerai cette Union le jour de St Charles Borromée, patron du clergé et mon patron particulier. Du reste j'informerai en détail Votre Eminence.

Quelques prêtres ont pris l'habit des Tertiaires de S. François.

Je répète encore que le jour où les études ecclésiastiques seront solidement organisées avec de bons professeurs, ce jour-là sera le jour du salut.

Je suis avec un profond respect, de Votre Eminence
Révérendissime,

l'humble serviteur en J. C., + Charles, sj., Vic. ap. de Kottayam.

18. LETTER OF THE REPRESENTATIVES OF FIFTEEN SOUTHIST PARISHES TO POPE LEO XIII

Original is in English.

19. LETTER OF VICAR APOSTOLIC LAVIGNE PRESENTING MATHEW MAKIL AS THE BEST CANDIDATE FOR THE VICARIATE APOSTOLIC OF KOTTAYAM

Chaugauauary 22 Février 1895.

Eminence Révérendissime,

Je suis vraiment heureux de pouvoir répondre d'une manière conforme aux désirs exprimés par Votre Éminence dans sa lettre 3304.

Attendu que les deux sections nordiste et sudiste ont chacune un Vicaire Général avec le privilège des pontificaux, j'ai à proposer deux candidats.

Sudistes. - Mon Vicaire général, le P. Matthieu Makil réunit à un degré suffisant les qualités requises par Votre Eminence. Il était autrefois secrétaire de feu Mgr. Marcellino, qui l'affectionnait tout particulièrement.

Science: - Il parle et écrit convenablement le latin et l'anglais. Elève du Séminaire de Puttempally, sa science théologique est suffisante pour les questions principales; du reste il aime l'étude et se ferait un devoir et un plaisir de compléter son instruction.

Qualités morales. Amour sincère de l'église Romaine et du Saint Siège. Moeurs vraiment sacerdotales. Piété réelle. Fidélité à son Evêque. Désir d'améliorer l'éducation du Clergé, et de la jeunesse. Grâce à lui, j'ai pu établir pour les sudistes un couvent de Visitandines.

L'administration de la partie sudiste est à peu près entièrement entre ses mains, et les affaires marchent assez bien. Je ajoute que jusqu'à présent il n'a manifesté aucune tendance à faire parade de ses privilèges pontificaux.

Son défaut est un manque d'énergie, mais ce défaut n'est pas tel qu'il puisse compromettre le fruit de son administration.

Nordistes. Je ne propose pas mon Vicaire général actuel.

1. Sa science est tout à fait insuffisante; il a été fait prêtre à l'époque où il n'y avait aucun séminaire régulier. C'est son bon sens naturel et la rectitude de son esprit qui le guide. Il ignore absolument le latin et l'anglais. Il ne comprend guère le besoin de réformer et d'améliorer l'éducation.

2. Il a les vertus privées d'un bon prêtre, un esprit conciliant. C'est à cause de son dévouement à l'église Romaine et de sa fidélité

a les Supérieurs ecclésiastiques, soit les Evêques de Verapoly, soit maintenant moi-même, que je l'ai choisi pour Vicaire général. Mais soit à cause de son âge, soit à cause de son tempérament il est sans énergie. Il laisserait tomber toutes les réformes entreprises, et abandonnerait le clergé à son indolence naturelle.

Je puis, au contraire, proposer et recommander le P. Aloys Pareparambil, Secrétaire général du Vicariat.

Science. Quoique il n'ait pas suivi un cours bien régulier d'études ecclésiastiques, il connaît la théologie au degré, déclaré suffisant par Votre Eminence. Tous ses moments de loisir, il les occupe à la lecture de bons livres traitant les questions religieuses, et à traduire en Malayalam ce qui lui paraît utile au clergé ou aux fidèles. Il parle et écrit couramment le latin et le anglais, il lit aussi l'italien; il voulait récemment étudier le français pour se mettre en état de lire soit les sermons, soit les traités d'Ecriture Sainte que je possède, mais, j'ai préféré qu'il étudiat les auteurs latins.

Il favorise de tous ses efforts les réformes de l'éducation tant laïque que cléricale.

Qualités morales. Conscience délicate, dont la rigidité fait peur à quelques uns; mœurs intégres. Piété solide. Amour de la Sainte Eglise Romaine. Obéissance d'action et même de jugement à l'égard des Supérieurs. Fidélité à informer son Evêque de la conduite du Clergé. Diligence et régularité dans l'accomplissement de sa charge de secrétaire, Connaissance du Vicariat dont il a visité avec moi presque toutes les églises; habilité à pacifier, à terminer les différends.

Quand j'arrivai ici, je ai trouvé que deux jeunes filles aspirantes à la vie religieuse. Grâce au zèle; au industries du P. Aloys, nous avons quatre couvents de Carmélites, bâtis du moins en partie, et déjà habités avec des écoles d'externes et de pensionnaires, et où la discipline religieuse s'observe régulièrement.

Sans m'étendre d'avantage sur les qualités de P. Aloys, et sans mentionner quelques défauts sans importance, je crois qu'il serait un bon évêque sur qui Rome pourrait compter.

Etant données les qualités ci-dessus mentionnées, pourquoi ne l'ai je pas choisi comme Vicaire Général? Tout d'abord parceque je savais que cette nomination ne lui serait pas agréable; il préfère une position inférieure qui n'a pas de responsabilité. Ensuite, on l'aurait soupçonné d'avoir travaillé au renvoi du P. Nidiry afin de se substituer à lui, et cela aurait occasionné des difficultés qu'il importait d'éviter.

Le P. Makil et le P. Pareparmbil sont tout deux issus de familles, honorables et suffisamment riches.

En somme je ne prouve aucune difficulté à proposer ces deux prêtres à la S. C. de Propagande. Si Dieu leur accordait une vie assez longue, la nouvelle génération de prêtres aurait le temps de grandir et parmi eux l'on pourrait trouver des successeurs.

Je suis avec un profond respect, de Votre Eminence Révérendissime,

l'humble serviteur en J. C., + Charles-Lavigne Vic. Ap. Kottayam.

20. LETTER OF ZALESKI EXPRESSING HIS OPINION ABOUT THE THREE NATIVE VICARS APOSTOLIC AND MAKING PROPOSAL FOR THE DIVISION OF THE VICARIATE OF KOTTAYAM INTO TWO

Delegazione Apostolica delle Indie Orientali, No. 1491; Kandy, 25 Maggio 1896.

(A) Sua Eminenza Revma Signor Cardinale M. Ledochowski,
Prefetto della S. C. di Propaganda, Roma

Oggetto: Vescovi nativi Soriani.

Eminenza Rev.ma!

Nel mio rapporto del 22 Aprile N° 1457 aveva supplicato l'Eminenza V. Rev.ma, che si degnasse di darmi qualche tempo per prendere le informazioni, delle quali avevo bisogno per corrispondere seriamente e con certa precisione agli ordini, datemi nel venerato dispaccio del 1 Aprile N° 5136/2.

Avendo ora raccolto i necessari dati, credo potere sottomettere all'Eminenza V. Rev.ma le risposte ai quesiti:

1. Informazioni intorno alle persone dei Vescovi designate

A) Il Reverendo P. Giovanni Manacherry, designato per Vicario Apostolico di Trichur, è Nordista, ha 39 anni (nato il 1° Agosto 1857), educato nel Seminario di Puttempally, ordinato sacerdote nell'anno 1883, esercitava il s. ministero in 4 o 5 luoghi fino all'anno 1887, quando Mgr. Medlycott nominato Vicario Apostolico lo fece suo Segretario e parroco della chiesa cosiddetta pro-catedrale di Trichur.

Egli è abbastanza istruito nelle lingue Inglese e Latina ed anche in teologia, ma non ha nessuna conoscenza del diritto canonico.

Ha certa esperienza dell'amministrazione, essendo stato al lato di Mgr. Medlycott per circa nove anni.

Gli manca però l'energia e la fermezza, indispensabile per governare gli Soriani, ed ha un carattere piuttosto puerile. Può farè del bene stando sempre sotto la direzione di un superiore, ma è incapace per una posizione indipendente e di responsabilità.

Non è amato dalla maggiore parte del Clero e del popolo di Trichur, che hanno per lui una grande aversione.

C'è il pericolo, che una notevole parte del Clero e del popolo non voranno accettarlo per Vescovo e gli negheranno l'ubbidienza.

La sua nomina poi a Vicario Apostolico di Trichur diminuirà di molto la speranza della conversione degli scismatici Mellusiani, che hanno per lui grande aversione.

B) Il R. P. Matteo Makil appartiene alla casta dei Suddisti, ha 46 anni (nato il 4 Aprile 1850).

E un sacerdote pio, umile e modesto, e che anche si presenta bene.

Fu educato nel Seminario di Puttempally, fu poi Segretario di Mgr. Berardi e, dopo l'erezione dei Vicariati Apost. Soriani, Vicario Generale dei Suddisti a Kottayam.

Egli conosce bene la lingua latina e la parla con facilità. Sa anche sufficientemente parlare l'Inglese. È abbastanza dotto in teologia, ma assai poco nel diritto canonico.

Egli è un uomo rispettevole e superiore di molto ad ogni altro sacerdote Suddista.

Ha certa esperienza nell'amministrazione.

Ma ha un carattere oltremodo timido, vacilla sempre, non è capace di prendere una decisione. Davvanti agli scismi ed agitazioni, così frequenti in questi paesi, stava sempre disarmato ed lasciava andare le cose, allora che una semplice misura opportuna avrebbe bastata per fermare il male, è incapacissimo per governare.

Egli non gode della stima del Clero suddistico ed è odiato dai Cattolici Suddisti, che gli fanno ora acerba opposizione.

Il R. P. Bonifacio Rettore di Puttempally mi dice, che malgrado che egli è Suddista, il male sarebbe forse minore se lo nominassero per Vescovo di Nordisti, ma i Suddisti non l'accetteranno e gli negheranno affatto l'ubbidienza.

C) Il R. P. Aloisio Pareparambil, Nordista ha 48 anni.

Egli conosce sufficientemente l'Inglese ed il Latino, meno però dei due altri. Ha anche sufficiente scienza in teologia, non però in diritto canonico.

Egli apparteneva alla congregazione dei Terziari Carm. Soriani e fece i studi in uno dei loro conventi. In tempo poi del noto affare del P. Leopoldo (vid. Relazione del E.mo Card. Persico), egli fu espulso dalla congregazione con cinque altri capi agitatori, e rimane senza nessun ufficio fino alla nomina di Mgr. Lavigne a Vicario Ap.lico di Kottayam, che lo fece suo Segretario, Cancellario ed avvocato fiscale.

Per l'amministrazione ha certa esperienza.

È pure molto mal visto dal Clero e dal popolo del Vicariato Apostolico di Kottayam. Quelli della parte settentrionale del Vicariato hanno per lui una grande aversione, quelli poi della parte meridionale un tanto minore.

Egli pure può fare del bene sotto un superiore, ma è incapace per un posto di responsabilità ed indipendente.

II. Osservazioni diverse

Per migliore intendimento della questione è necessario di capire bene, che la divisione dei Soriani del Malabar in Nordisti e Suddisti non è nient'altro, che la solita divisione degli Indiani in Caste, e non bisogna trarre dei loro nomi la conseguenza, che i primi sono agglomerati nel Nord, i secondi nel Sud del Malabar.

Al contrario la parte Meridionale del Malabar è popolata esclusivamente dai Nordisti, come anche la parte Settentrionale.

I Suddisti si trovano nel Centro dove sono in tale modo intramischiate coi Nordisti, che una divisione tra loro è affatto impossibile.

Sarebbe presso poco lo stesso, come se in un luogo d'Italia si volesse fare una divisione territoriale tra i fabbriferrai ed i falegnami.

Lo dimostrerà in certo modo l'allegata carta topografica stampata, N° 1, sulla quale ho segnato di rosso le chiese dei Suddisti, e di turchino quelle dei Nordisti.

Quella circostanza dell'impossibilità di una divisione territoriale, che potrebbe separare i Nordisti ed i Suddisti, sarà sempre una sorgente di disturbi e di difficoltà.

Dare poi un Vescovo speciale alla Casta dei Nordisti ed uno a quella dei Suddisti, sarebbe la cosa la più disastrosa, che si potrebbe fare, perché, come ho già più volte sottomesso all'Eminenza V. Rev.ma, il prossimo risultato della concessione di Vescovi nativi ai Soriani sarà, che parecchie diocesi latine dell'India Meridionale: Verapoly, Pondicherry, Trichinopoly, Cocino, Mangalore, cioè quelle dove i cristiani sono numerosi, insisteranno anche per Vescovi nativi, e per ottenerle avranno ricorso ai stessi mezzi, cioè: agitazione, disturbi e minacce di scisma, cosa che creerà grandi difficoltà.

Se poi si mette il precedente di dare ai Soriani Vescovi distinti per le loro due Caste, anche i cristiani latini dell'India Meridionale, tra i quali c'è in questo momento la tendenza generale di accentuare sempre di più la divisione castale, insisteranno perché ogni Casta sia governata da un Vescovo suo, e ne risulterà una confusione, che può trarre seco la rovina delle Missioni dell'India.

Né si può dire, che è un pericolo rimoto e dello quale non c'è da tener conto. Questa conseguenza della nomina di Vescovi nativi Soriani verrà più presto, che non si crede.

Gli Indiani sono come fanciulli, coi quali non si può ragionare quando si mettono in testa di voler qualche cosa, ed in tutte le parti dell'India, che sono state sotto il Padroado od anche solo in prossimo contatto col Padroado, non si può contare affatto sulla loro sottomissione alla S. Sede, quando la S. Sede verrà a rifiutare quello, che essi si sono messi in testa di chiedere con insistenza.

Non si deve ammettere neppure l'idea di separare i Suddisti dai Nordisti, dando a questi primi un Vescovo speciale, già perché questo in nullomodo contenterebbe i Suddisti stessi, e sarebbe una cosa delle più disastrose per la pace delle Missioni latine vicine.

La divisione deve essere territoriale.

Dico che non contenterebbe neanche i Suddisti, perché essi dicono apertamente che non si sottometteranno mai ad un Vescovo nativo, seanché fosse preso nella Casta loro, e persone, che conoscono bene lo stato delle cose, dicono che se si vuole obbligarle di accettare un Vescovo nativo anche Suddista, una grande parte di loro passerà piuttosto agli Giacobiti.

La ragione di questo sono le gelosie e le emulazioni che esistano nella gente loro: ogniuno vorrebbe un Vescovo nativo, purché sia di sua famiglia o cognazione, e negherà ubbidienza ad un altro.

Riguardo poi al R. P. Matteo Makil, il R. P. Bonifacio mi disse, che piuttosto l'accetterebbero i Nordisti, purché rissieda in una chiesa loro, ma i Suddisti mai.

Questo non vuol dire però, che, se si lascia i Suddisti sotto un Vescovo latino, essi rimaranno quieti: al contrario, non cesseranno di chiedere per un Vescovo nativo, e quando l'avranno ottenuto, gli negheranno ubbidienza e passeranno almeno in parte ai Giacobiti.

Né si contenteranno più adesso di avere un Vicario Gle. speciale per ogni Casta. Una volta che avranno Vescovi nativi, questi Vicari Generali passeranno naturalmente al secondo piano.

Non è possibile di dividere territorialmente i Suddisti dai Nordisti, che vivono tramischiati nel centro del Malabar.

I Suddisti non sono che una piccola frazione nella massa dei Soriani.

I Nordisti sono presentemente circa 240.000 ed hanno 185 parrocchie.

I Suddisti non sono che 14.000, con sole 14 parrocchie.

I Suddisti poi sono una Casta in stato di decadenza, anche intellettualmente molto inferiori. Il loro numero diminuisce sempre,

ed al presente c'è una forte tendenza tra loro di unirsi in matrimonio coi Suddisti Giacobiti, che anch'essi non sono che una piccola frazione tra i Soriani Giacobiti, e questi matrimoni influiscono assai male sulla religione.

Essi ricusano assolutamente l'ingresso delle loro chiese ai neoconvertiti e le trattano col massimo disprezzo.

Per me non c'è il menomo dubbio, che nelle nuove circostanze presenti la Chiesa Cattolica perderà in pochi anni una parte dei Soriani. Bisogna dunque cercare di regolare le cose di modo per perderne un numero minore, e perciò mi pare, che dove c'è impossibilità assoluta di contentare ambe le Caste, bisogna aver sempre piuttosto in vista i Nordisti che i Suddisti.

Se anche la metà dei Suddisti passano allo scisma, non saranno che 7.000, ma se lo scisma si mette tra i Nordisti la cosa sarà assai più grave.

I Nordisti poi, neanche saranno soddisfatti. Il Vescovo nativo non sarà accetto che alla sua cognazione ed al suo partito, e questo solo intanto, inquanto si lascerà dominare da loro. Tutti gli altri suoi sudditi si uniranno in partiti contra di lui e gli faranno opposizione acerba.

Qualunque divisione territoriale che si farà, accaderà necessariamente, che tutti tre Vicariati Apost. saranno Nordistici, i Suddisti, non formando che una frazione, e perciò bisogna cercare di fare la divisione in quanto si può di modo che la massa dei Suddisti si trovi in uno di questi Vicariati, per liberare in quanto possibile i due altri almeno dei disturbi, che potranno venire da questo lato.

Ho creduto dovere esporre più lungamente queste circostanze, perché la S. Cong. ne nella sua saviezza possa prendere le necessarie misure per prevenire tutti i pericoli.

La nomina di Vescovi nativi, e l'erezione del terzo Vicariato appianerà evvero certe difficoltà presenti, ma sarà anche la sorgente

di nuove difficoltà gravi e pericolose, e non c'è da dubitare, che, prima che le cose si accomoderanno, il Malabar passerà per una crisi acuta.

III. Divisione del Vicariato di Kottayam in due

L'Eminenza V. Rev.ma mi da poi ordine nello stesso venerato dispaccio del 1 Aprile N° 5136/2 di sottomettere, quale sia, a mio avviso, la divisione del territorio del Vicariato Apostolico di Kottayam la più atta di soddisfare le esigenze dei Nordisti e dei Suddisti, quale la sede da scegliere per i due rispettivi Vicarii Apost., e quali le chiese da assegnare ai medesimi?

Mi ardirei di sottomettere umilmente, che tale divisione in due del Vicariato Apost. di Kottayam nelle sue limiti presenti mi sembra in pratica meno indicata, già per riguardo per i Suddisti, ma molto più ancora per la ragione, che, se Kottayam venisse diviso in due, i Soriani di Trichur chiederebbero subito colla loro solita insistenza e minacce, che anche Trichur venisse diviso in due, perché loro non solo chiedono Vescovi, ma desiderano averne molti.

Se però la S. Congregazione abbia stabilita irrevocabilmente questa divisione, essa potrebbe essere determinata nel modo seguente:

“Vicariatus Apostolicus Septentrionalis formatur ex quatuor sequentibus divisionibus seu decanatibus Vicariatus Apostolici Kottayamensis, sc. Edapally, Arakuye, Muttichira (seu Coralavangat) et Pallipuram, cum sequentibus decem Ecclesiis Suddistarum, sc. Cadathuruthy, Caipuye, Caringoth, Cannankarè, Chumkam, Elavoor, Nindoor, Maynoor, Porom, Bramangalam.

Residentia Episcopi in Tripunatura”.

Tripunatura è la città residenziale del Ré di Cocino. Il Vescovo potrebbe anche dimorare in Ernakulam, città che diviene sempre più importante ed è situata in fronte a Cocino dall'altro lato dell'antico porto di questa città, ma il luogo sarebbe meno centrale.

Questo Vicariato conterebbe 65.000 Nordisti con 55 parrocchie, e 11.000 Suddisti divisi in 10 parrocchie.

“Vicariatus Ap. Meridionalis formatur ex quatuor reliquis divisionibus seu decanatibus Vic. Ap.lici Kottayamensis, vid. Annakallumkel, Palah, Changanacherry, et Callurkat, cum quatuor ecclesiis Suddistarum, sc. Kottayam, Punnathura, Paringulam, Comarom.

Residentia Episcopi in Changanacherry”.

Questo Vicariato avrebbe 67.000 Nordisti, con 47 chiese, e 3.000 Suddisti divisi in 4 parrocchie.

Non è possibile di descrivere geograficamente le limiti di questi Vicariati, perché stano in Regni nativi, dove i distretti non sono bene determinati ed i fiumi e monti spesso non hanno neanche un nome.

Ho segnato questa divisione sulla carta manoscritta N° 2, la quale, essendo fatta sulla stessa scala e sopra tela trasparente, può essere applicata sulla carta stampata N° 1.

IV. Altro progetto di divisione

Se la sopradetta divisione in due del Vicariato Apostolico di Kottayam non è stata ancora definitivamente decisa, mi ardirei di sottomettere un altro progetto, che mi sembra, preso da ogni lato, assai più indicato:

Si tratterebbe di formare il terzo Vicariato, in mezzo ai due già esistenti, staccando perciò la parte meridionale del Vicariato Apostolico di Trichur e la parte settentrionale di quello di Kottayam.

Sarebbe presso poco lo stesso progetto, che era stato padroneggiato dai migliori sacerdoti Soriani, che mi davano per ragione, che, se anche tutti i Soriani passassero allo scisma, quelli mezzani rimarranno sempre fedeli alla S. Sede.

E diffatto è gente di indole migliore, più quieta, che si distingue non solo nel carattere, ma anche parlano un altro dialetto.

Il vantaggio di questa divisione sarebbe anche, che metterebbe fine alle velleità dei Trichurensi di agitare per un quarto Vicariato, e riunirebbe quasi tutti i Suddisti in un Vicariato, non lasciando nell'altro che un numero insignificante di Suddisti, che dovrebbero necessariamente rimanere separati dagli altri per ragione della posizione delle loro chiese, che sono assai povere e miserabili.

La divisione da me proposta potrebbe essere determinata nel modo seguente:

“Vicariatus Apostolicus Trichurensis: a confiniis Dioecesium Mangalorensis et Coimbaturensis usque ad flumen Shalacoodee, quod prope Cranganore in mare se infundit.

Residentia Episcopi in Trichur”.

Questo Vicariato avrebbe 84.000 cattolici, tutti esclusivamente Nordisti.

“Vicariatus Apostolicus Ernakulam: formatur ex omnibus ecclesiis antiqui Vic. Apost. Trichurensis cum suis respectivis sacellis, quae sunt ex parte meridionali fluminis Shalacoodee, et ex tribus divisionibus seu decanatibus Vic. Ap.lici Kottayamensis, vid. Edapally, Arakuye, et Pallipuram, una cum tribus ecclesiis Suddistarum: Chumkam, Caringott, et Bramangalam.

Residentia Episcopi in Ernakulam”.

Questo Vicariato avrebbe 65.000 Nordisti e soli 1.500 Suddisti.

“Vicariatus Apostolicus Changanacherry: constituitur ex quinque divisionibus seu decanatibus Vicariatus Ap.lici Kottayamensis: Anakalumkel, Palah, Muttichira (vel Coravalangat), Changanacherry, et Callurkatt, cum omnibus ecclesiis et sacellis Suddistarum, quae in territorio horum decanatum includuntur.

Residentia Episcopi in Changanacherry”.

Questo Vicariato avrebbe 90.000 Nordisti, con 64 chiese, e 12.500 Suddisti divisi in 11 parrocchie.

In questo modo quasi tutti i Suddisti sarebbero inchiusi in questo Vicariato; i 1.500, che dovrebbero necessariamente rimanere nel Vicariato Ap.lico di Ernaculam, contano assai poco.

Come poi i Vicarii Apost. Soriani, seguitando l'esempio del Padroado, pretenderebbero ad esercitare anche giurisdizione, almeno personale, in ogni luogo dove un Soriano verrebbe a stabilirsi, cosa della quale risulterebbero continui disturbi e querele, crederei che sarebbe anche necessario di delineare chiaramente le limiti nelle quali s'inchiede la loro giurisdizione:

“Ita ut tres isti Vicariatus sequentibus confiniis limitentur: ad Septentrionem limitibus dioecesium Mangalorensis et Coimbatorensis, ad Orientem dioecibus Coimbatorensis et Trichinopolitana, ad Meridiem dioecesi Quilonensi, et ad Occidentem Oceano”.

La creazione di questi tre Vicariati mi pare assai più indicata, che non sarebbe la semplice divisione di Kottayam in due, e dal punto di vista dell'amministrazione non presenta nessuna difficoltà.

Questa divisione è segnata sulla carta manoscritta N° 3.

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**21. APOSTOLIC BRIEF *QUAE REI SACRAE*
ERECTING THE THREE VICARIATES
APOSTOLIC OF TRICHUR, ERNAKULAM AND
CHANGANACHERRY**

Leo PP. XIII. Ad perpetuam rei memoriam.

Quae rei sacrae procurationi melius gerendae facere possint, et quae catholico nomini aeternaeque fidelium saluti bene, prospere ac feliciter eveniant, ea Nos pro supremi Apostolatus officio Nobis commisso libenter exequimur, atque in id potissimum curas omnes Nostras cogitationesque intendimus, nimirum ut in regionibus longo

terrarum marisque tractu disiunctis, aucto Pastorum numero, satius christiani gregis incolumitati ac bono consultum sit. Et sane hoc consilio adducti ut spirituali fidelium Syro-Malabarensium regimini prospiceremus, Apostolicis litteris die XX Maii mensis anno MDCCCLXXXVII datis mandavimus, ut, peracta rituali separatione eorundem Malabarensium a Latinis, duo pro illis constituerentur Vicariatus Apostolici, Episcopis latinis committendi, simulque praecipimus, ut horum Vicariatuum territorialis divisio fieret per naturales limites fluminis Alway, quod ab urbe Maleatur Malabaricam regionem intersecat usque ad mare prope urbem Cochin, ita ut primus Vicariatus esset septentrionalis cum ordinaria residentia Apostolici Vicarii in urbe Trichur, alter vero meridionalis cum ordinaria residentia proprii Vicarii Apostolici in urbe Kottayam. Nunc vero quum, attento praesertim fidelium numero, atque inspectis peculiaribus locorum ac personarum adiunctis, peropportunum Nobis visum sit, ut tres pro Syro-Malabarensibus Vicariatus Apostolici constituantur, quo satius spirituali emolumento fidelium regionum illarum consulamus, omnibus rei momentis attento ac sedulo studio perpensis cum VV. FF. NN. S. R. E. Cardinalibus Congregationi Fidei propagandae pro negotiis Ritus Orientalis praepositis, haec quae infra scripta sunt, de consilio eorundem Fratrum Nostrorum decernentes, novum benevolentiae Nostrae argumentum erga Syro-Malabarensensem Ecclesiam exhibendum existimavimus. Quae quum ita sint, motu proprio atque ex certa scientia et matura deliberatione Nostris, deque Apostolicae potestatis plenitudine, praesentium vi, nova inita totius regionis circumscriptione, tres pro Syro-Malabarensibus constituimus Vicariatus Apostolicos a Sancta Sede immediate dependentes, videlicet Vicariatuum Trichurensem, Ernaculamensem et Changanacherensem, quorum tamen territorium eatenus patere volumus, quatenus patebat duplex prior Vicariatus, Trichurensis nempe et Kottayamensis. Singulorum autem Vicariatuum limites hoc modo definiendos praecipimus. Primo, Vicariatus Apostolicus Trichurensis cum ordinaria Vicarii residentia in urbe vulgo Trichur

nuncupata, a finibus dioecesis Mangalorensis et Coimbatorensis porrigatur usque ad flumen Shalacoodee, quod prope Cranganore in Oceanum influit. Secundo, Vicariatus Apostolicus Ernaculamensis cum ordinaria Vicarii residentia in urbe Ernaculam, reliquas ecclesias complectatur veteris Vicariatus Trichurensis ad sinistram fluminis Shalacoodee oram, nec non triplicem Decanatum Edapally, Arakuye, et Pallipuram una cum tribus ecclesiis Suddi-starum Chumkam, Caringott, et Bramangalam. Tertio, Vicariatus Apostolicus Changanacherensis cum ordinaria Vicarii residentia in urbe Changanachery, complectatur quinque Decanatus, Anakalumkel, Palah, Muttichira vel Coravalangat, Changanachery, et Callurkatt cum omnibus ecclesiis et sacellis Suddistarum intra ambitum huius territorii collocatis. Decernentes has Nostras litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et spectare poterit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum et inane si secus super his a quoquam quavis auctoritate, scienter vel ignoranter, contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque constitutionibus et Ordinationibus Apostolicis, ceterisque contrariis quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris die XXVIII Iulii MDCCCXCVI, Pontificatus Nostri anno decimo nono.

22. LETTER OF THE NORTHIST PRIESTS OF THE VICARIATE OF CHANGANACHERRY TO POPE LEO XIII AGAINST THE APPOINTMENT OF MAKIL AS VICAR APOSTOLIC

In venerabili praesentia SS Papae Leonis XIII, In Palatio Vaticano Romae.

Humillima et sincera supplicatio infra signatorum Ritus Syro-Chaldei sacerdotum tam Consiliariorum quam Vicariorum

Foraneorum et Vicariorum aliorumque qui jurisdictioni Changanacheri subduntur.

Sanctissime Pater,

Non modica sane est cordis nostri erga Sanctitatem Vram. gratitudo, gratiarumque actio parta ex multitudine beneficiorum, quibus a Sanctitae Vra. nos, qui Nordistae nuncupamur, affatim saepe saepius cumulati sumus.

Non enim parvam a nobis exigit gratitudinem quod Sanctitas Vra. nos ab Amp. Dni. Leonardi Mellano Archiepiscopi jurisdictione segregatos unius speciali Episcopi directioni adjudicare; quosdam ex juvenibus nostris quo majori educatione atque scientiis emerent, in Collegium Urbani admittere sicque nulla neglecta opportunitate, nobis beneficere dignata est.

Insuper nostrum Vicariatum in duos Cothayamensem scilicet et Trichuremensem, divisisse, eisque, duos distinctos constituisse Episcopos, atque ut ecclesiastica doctrina magis magisque in India augetur atque floreret, Seminarium in Chandi (Ceylon) fundasse, et quosdam ex nostris juvenibus ibidem collocasse ut, pleno veroque scientiarum fonte refecti, tales efficerentur, per quos vel gentiles hujus loci, propulsis, quibus obruuntur, errorum tenebris, viam veritatis amplectantur, et collegium unum in Changanacheri, ad majorem nostram utilitatem, erigi jussisse, denique nostrorum votis clementissime annuendo supradictos Vicariatus in tres distinxisse, eisque indigenas Episcopos assignasse talia sunt beneficia quae aeternam mereantur memoriam, nosque areto sinceræ gratitudinis vinculo sanctitati Vrae. adstrictos teneant.

Verumtamen praesens indigenarum Episcoporum electio, quae nobis non aliud certe foret quam principium et praeparatio quaedam, quae nobis occasionem praeberent, ni nostra obstitisset infelicitas, laetis oculis intuendi serenum syro chaldaici Ritus coelum in omni suo antiquo splendore atque gloria, illa inquam indigenarum

Episcoporum electio ea est, quae omnem contentionum tumultuumque causam ex Catholicis exterminaret, spemque de conversione qua schismaticorum qua jacobitarum auferet, cum a Sanctitate Vra. compotes votorum nostrorum, circa Ritus et caput Ritus nostri fuerimus plene effecti.

O quam optime et suaviter emicant pax et tranquillitas in duobus aliis Vicariatus, exorta ex ista nova electione indigenarum Episcoporum!

Ast pro dolor, O nos infelices quibus, aliis laetissimo hoc tempore contigit tales commotiones, horridique tumultus praeparationes ubique cernere, quales non nisi A. D. 1653. quo tempore, teste libro cui titulus "Catholica fides, cristiani S. Thomae, eorumque Episcopi Chaldei" fratres nostri, ubi ab eorum propriis ordinariis et capite Ritus sui per vim abducti fuerint, in haeresim jacobitarum inciderunt, adfuere.

Tam horribilis tumultus horrendaeque commotionis praeparationum tempestas, quae tam fortiter super nostrum Vicariatum fuerit eumque pene labefactat, non aliam habet causam quam Rmi. Patris Mathaei, Machil (Sudistae) electio in Vicarium Ap. in Changanacheri.

Quae cum ita sint, Sme. Pater! Ne pretiosum sanctitatis Vestrae tempus longa expositione occupare videamur, ea solum, quae ad nostras rationes elucidandas, aequae ac ad sanctitatem Vestram justis nostris supplicationibus inclinandam omnino necessaria judicamus, hic breviter et, qua par est reverentia ac veneratione exponimus.

Quoniam vero omnibus apprime notum sit, consuetudinem esse ubique terrarum, ut qui domini sunt atque nobiles, ita se tractent ut non comisceantur cum servis atque plebeis. Haud aliter dum parentes nostri, fidem adepti a S. Thoma Ap. in Malabaribus degerent, venerunt quidam ex Chaldea in Malabariam A. D. 345, habitaveruntque in civitate Cranganur, et cum christianis in Malabaribus jam degentibus

matrimonio juncti sunt; ex eo tempore communitas nostra in duas, Nordistae, nempe et Sudistae, divisa est; quae divisio usque hodie inviolata permanet; Nordistae sunt ii, qui originem ducunt ex nobilibus Chaldeis qui de Mesopotamia venerunt, numero 400 familiae et ex 64 familiis Bramnorum qui a St. Thoma fidem catholicam susceperant in eaque permanserant. (Vide Anecdota syriaca libro 1. Pagina 124. Auctore R. P. Villiam Herman)

Sudistae autem sunt ii, qui ex servis supradictorum Chaldeorum atque Bramnorum ab eodem S. Thoma in fide catholica conversis originem habent. Majores nostri, quoniam in foro septemtrionali civitatis Cranganorensis habitaverint, Nordistae (Septemtrionales) fuerunt appellati; et altera communitas quoniam in foro meridionali eiusdem civitatis resederint, Sudistae (meridionales) fuerunt vocati.

Nordistae nobiles et Sudistae innobiles appellantur, quemadmodum probant documentum privilegiorum quae in laminis cupreis exarata a rege Cranganorensi majoribus nostris collata fuerunt; et alii libri antiqui scripti in lingua Malabarica et approbati a potestate civili.

Nordistae ab ipso initio non coutuntur cum Sudistis, sicque illi non ducunt uxores ex istis, necque dant eis filias suas in matrimonium; uno verbo Nordistae nullam habent communicationem et commixtionem cum Sudistis, quod hisce verbis probat Venerabilis Vincentius Maria de S. Catherina de Siena Procur. Gen. C. D. in suo opere cui titulus "Il viaggio all Indie Orientali" (Pagina 151. Cap. 5 Lib. II) "Si dividono in due fattioni l'una detta Baregumpagam o del Norte numerosissima, l'altra Tegumpagam o del Sul, di poche chiese ... Li uni sono contrarii agli altri di genio, onde non s'uniscono in matrimonio, non hanno case Comuni, ne li Parochi possono essere, che della propria natione."

Quinimo Sudistae utriusque sexus non admittuntur in conventibus et monasteriis Nordistarum: ita nos, qui sumus Nordistae

et Sudistae, licet eandem fidem Ritumque profiteamur, ab initio tamen remanemus absque ulla commixtione in aliis rebus.

Quae cum ita sint, Reverentissimi Patris Mathaei Machil (qui est Sudista) electio in Vicarium Ap. Vicariatus Changanacheri nedum haud sinit pacem et tranquillitatem habitare in ecclesiis nostris, quippe nordistae simus, verum etiam ad omnem audaciae actum per memoriam intollerabilis ignominiae in nos irruentis, acuit stimulatque gentem nostram. Quapropter profusis lacrimis Sanctitatem Vestram obsecramus ut, electo uno Episcopo ex communitate nostra, pacem ecclesiis Vicariatus Changanacheri restituere eumque diligenter fovere benignissime dignetur.

Vicariatus Changanacheri numerat fere 100000. Catholicos Nordistas, 200. Sacerdotes, 102. Ecclesias simul cum saccellis, multos denique conventus, monasteria atque orphanotrophium pro utroque sexu.

Sanctissime Pater! quid obstat quin unus ex nostra communitate Episcopus eligeretur! Speramus autem confidenter Sanctitatem Vam. solitae suae misericordiae viscera in nos aperire nostrumque hunc levare dolorem minime dedignaturam.

Sudistae vero qui in tota Malabaria degunt, non sunt plusquam 20000. Haec comparatio juste jus tribuit nobis ut, siquis pro istis duabus Communitatibus Episcopus constituatur, ille sit assumptus ex communitate Nordistarum. Quando Syro-Chaldei in Malabaria degentes divisi fuerunt in Vicariatus Cotayam et Trichoor sub respectivis Vicariis Ap. ordinatum fuit ut Vicarii Generales cum privilegiis pontificalibus ex utroque eligerentur. Quo cognito, cum Sudistae, hac arrepta occasione, apud Amp: Episcopum Lavigne, insitissent ut sibi proprium Vicarium Gen. haberent electio etiam nostri Vic. Generalis exinde demorata est. Eadem igitur ratio a fortiori jus dat unus ex nostra communitate Episcopus eligatur.

Nos Syro-Chaldei Malabariae habuimus et olim proprios Episcopos indigenas ex ipsa nostra communitate cum vel ipsi Sudistae

eisdem Episcopis Nordistis subditi fuerunt absque ulla murmuratione, eo quod cognovissent suae communitatis vilitatem.

Quemadmodum inter nos Catholicos, ita etiam intra Jacobitas habetur ista distinctio Nordistarum et Sudistarum; isti non habent neque unquam habuerunt proprium Episcopum; illi autem semper habuerunt habentque Episcopos ex sua communitate; et hoc jus sibi proprium de Sudistis fortiter impugnant. Ante aliquot annos cum Jacobitarum Patriarcha Antiochensis in Malabariam se contulisset adierunt eum Sudistae (Jacobitae) postulantes ut ex sua communitate Episcopum (non ut nunc Rmus. P. Mathaeus Machil pro utrisque) sed sibi soli crearet; qui facta investigatione circa eorum statum et mores atque cognita ejus communitatis (Sudistarum) vilitate, rejecit postulationem.

Quod cum ita sit, Sanctitas Vra. facile potest intemgere quam ignominiosa et dolorosa nobis sit ista electio Rmi. P. Mathaei Machil in facie ethnicorum atque Jacobitarum qui Sudistarum vilitatem optime norunt.

Non equidem invidemus si Sancta Sedes Sudistis Episcopum ex sua communitate creare voluerit. Intelligimus enim S. Sedem praesenti hac constitutione nihil aliud intendere quam ingruentium tumultuum schismatumque causas ex nostra gente penitus extirpare, finemque instantissimis repetitisque Malabarensium supplicationibus imponere.

Simul ac ista notitia ad nos pervenit, omnes maxima, sane laetitia ac exultatione prefusi sunt, verum ut praesentis constitutionis modum praesertimque Rmi. P. Mathaei Machil electionem cognovissent gentes nostrae, conversis pristinis gaudiis in lacrimas luctusque erumpunt.

Ista electio sacerdotis Sudistae, non obstante tam diutius culta praescriptaque consuetudine nedum augmentum schismatis impediatur, verum etiam maxime idem augere pergit.

Harum nostrarum assertionum veritatem declararent etiam ipsi Episcopi tum Europei tum Nativi nunc in Malabaria degentes, si a Sanctitate Vra. interrogentur.

Quapropter Sme. Pater! Sanctitatem Vram. gemabundi obsecramus ut super Vicariatam Changanacheri superque communitatem Nordistarum, qui quondam proprios ex sua communitate, quibus etiam Sudistae subijciebantur, Episcopos habuere, quorum sucessionem infeliciter interruptam vehementer dolemus, misericordiae oculos convertere dignetur. Postmodum etiam cum sub jurisdictione felicis recordationis Marcellini Berardi fuerimus, Vicarium Generalem qui super utramque communitatem auctoritate polleret, ex nostra communitate adepti sumus.

Ast nunc in praesenti cathegoria pro dolor! amisimus etiam jus obtinendi Episcopum de nostra communitate atque auctoritati Sudistarum, quibuscum non coutimur, subijci obligamur.

Sudistae minime admittunt in sua communitate aspirantes ad Catholicam fidem; non defuit olim etiam nunc tamen eliminata illa stultitia, bene admittuntur neo-conversi in societate nostra. At si unus ex iis, qui huic praxi adversantur, super nos ditione potiatur, certe erit cur etiam nostrae gentes eorum malos imitentur mores, et nisi Episcopus ad hanc laudabilem praxim complectendam Sudistas compulerit, vel nostrae gentes ejusdem rejiciendae causam habeant, sicque propagatio verae fidei in hac missione vel maxime periclitetur.

Sanctitas Vestra, si haec omnia bene intellexisset, nunquam profecto hanc electionem quae tantam nobis ignominiam atque dolorem proindeque tam multarum nostrae gentis animarum jacturam causat approbaret.

Maxime mirantur nostrae gentes qualem habeant conscientiam ii (quique sint illi) qui praeviendo eas quae ex praesenti constitutione provenirent dissensiones, tumultus atque commotiones, easquae culpabili silentio supprimentes hac in re Sanctitati Vrae. opinionem

dederint, pene obliti responsibilitatum quae pro tali deceptione coram Deo atque Sanctitate Vra. haberent.

Illi certe nil aliud consequi voluerunt, (ut putamus) nisi, ut nos tumultuum amatores esse atque non nisi ab Europeorum forti manu coerceri posse Sanctitati Vrae. demonstrarent, cum ex una parte optime noverint nos minime posse praesenti constitutioni subijci proindeque supplices libellos Sanctitati Vrae. mittere compulsos fore.

His ita expositis Sanctissime Pater! ad pedes Sanctitatis Vrae. gemebundi supplicamus ut super nos miseros misericordiae suae aperire oculos, nosque ex tanta ignominia atque dolore nostrasque gentes ex aeterna perditione liberare atque in tranquillo quietis portu collocare benignissime dignetur.

Tandem ad osculum Sanctitatis Vrae. pedum provoluti Ap. Benedictionem humillime efflagitantes

Sanctitatis Vrae., Servi ac obsequentissimi filii,

Changanacheri, Die 15 Octobris 1896.

**23. THREAT OF EXCOMMUNICATION AGAINST
THOSE WHO REBELLED AGAINST THE
APPOINTMENT OF MATHEW MAKIL**

Roma, li 16 ottobre 1896

(A) Mons. Ladislao Zaleski

Del. Ap. nelle Indie Orientali, Kandy

Oggetto, Circa la ribellione di alcune parrocchie soriane

S. C. Mi affretto a rispondere all'ultima sua del 24 Settembre u.d. nella quale V. S. in vista di una probabile rivolta già minacciata da alcune parrocchie soriane domanda precise istruzioni. Attese le chiare e perentorie decisioni della S. Sede ed attesa altresì l'indole volubile e leggiera dei Soriani io credo che non si debba retrocedere di fronte a queste minacce e quindi prega V. S. di partecipare ai tre

nuovi Vicarii esser S.C. fermo intendimento del questa Sede prendere misure energiche contro i ribelli che volessero persistere nella loro linea di condotto e mostrarsi anche in seguito refrattarie agli ordini della S. Sede. A tale effetto qualora alcune parrocchie soriane ricusassero di ricevere il proprio Viario Apostolico essa debba per tre volte ammonire quei fedeli (in modo che fra l'uno e l'ltra monizione decorsa l'intervallo di 10 giorni) e se decorsa questa termine non faranno atto di sottomissione siano scomunicati. Mi auguro che tale atto di giusta rigore riesca a intimidire i faziosi e conferisca a mantenere atto il prestigio dello S. Sede fra quelle turbolente popolazioni

Leodochowski.

24. LETTER OF EMANUEL NIDIRY TO THE APOSTOLIC DELEGATE ZALESKI

Original is in English.

25. LETTER OF ZALESKI TO CARDINAL LEODOCHOWSKI INFORMING HIM OF THE PEACEFUL ENTRANCE OF MAKIL IN THE VICARIATE

Delegazione Apostolica nelle Indie Orientali, No. 1728; Kandy, 29 Gennaio 1897.

(A) Sua Eminenza Rev.ma Signor Cardinale M. Ledochowski,
Prefetto della S. C. di Propaganda, Roma

Oggetto: Changanacherry: Ingresso di Mgr. Makil

Eminenza Rev.ma!

Mrg. Makil Vicario Apostolico di Changanacherry ha preso pacificamente possesso del suo Vicariato ed anche quasi tutte le chiese dei Nordisti sono state rappresentate il giorno del suo ingresso.

Certo, questo è stato dovuto in parte alla pubblicazione dell'ordine dell'Eminenza V. Rev.ma che comandava di

scomunicare gli oponenti, ed a parecchie lettere che aveva scritte per intimidare gli agitatori.

Nondimeno non dobbiamo fidarsi a questa pace apparente. Più di una informazione mi dimostra che il fuoco giace sotto le ceneri e la stessa unanimità, colla quale le chiese dei Nordisti si sono fatte rappresentare il giorno dell'ingresso, è una prova che c'era una parola d'ordine da parte dei capi.

Avrei avuto più fiducia se ci fosse stata qualche diversione, ma quest'unanimità mi dispiace. È una prova dipiù che tutte le agitazioni nel Malabar sono regolate da pochi che danno la parola d'ordine.

E perciò supplicherei l'Eminenza V. Rev.ma che si degnasse di tenermi sempre al corrente di tutti i passi che i Nordisti faranno a Roma, perché possa invigilare lo sviluppo degli avvenimenti.

Poco caso si deve fare della petizione stampata in Siriaco e Latino, e sottoscritta dal noto Nidiri ed altri sacerdoti, e che fù mandata al S. Padre in data del 15 Ottobre 1896.

Quello che si dice dell'origine delle Caste dei Nordisti e dei Sudisti l'invertono i Sudisti. Ogni Casta in India pretende di essere la più alta; ma nel caso, l'opinione generale in questi paesi considera i Sudisti come Casta alta ed i Nordisti come più bassa.

Nel trattare colloro però non bisogna mai toccare a questo punto.

Inchinato al bacio della S. Porpora, ho l'onore di rassegnarmi colla più profonda venerazione.

Di V. Eminenza Rev.ma, umil.mo e dev.mo servo
+ Ladislao Michele Arciv. di Tebe, Delegato Apostolico.

26. LETTER OF THE NORTHIST CLERGY OF CHANGANACHERRY TO POPE PIUS X

Suae Sanctitati Pio X, Pontifici Maximo, Roma.

Clerus Syro-Chaldaicus (Nordista), Vicariatus
Changanacherry, Malabar.

Beatissime Pater,

Deplorabilem statum nostri vicariatus et ejusdem Vicarii Ap: Rev-mi. Dom: Mathei Makil noxiam nobis Nordistis administrationem, atque studium in personas ac res suae gentis Sudhistis et exinde orientes et in diem crescentes gravantesque dissensiones ac mala tum temporalia cum spiritualia, perpluries antea et presertim his ultimis annis breviter luculenter tamen et distincte S. Sedi exposuimus, et enixe postulavimus ut concederetur nobis alius episcopus ex Nordistis. Sed tot nostras petitiones per decem fere annos missas omnino non exauditas et despectas videri nobis magnopere dolorosum est.

Sanctissime Pater, Te Christi Vicarium S. Petri Successorem, universae Ecclesiae Summum Pastorem et omnium fidelium benignissimum Patrem agnoscentes, ad Sanctitatis Tuae pedes humiliter provoluti nostras petitiones exponimus iterum atque iterum. Tuum est ideo mala a grege Tua avertere et bona ei procurare. Si autem Sanctitas Tua precibus nostris et clamoribus benignas aures non praebeat, ad quem alium cum filiali devotione atque confidentia nostras preces offerre atque remedia in talibus miseriis postulare nos accedamus.

Persona utique adest in medio nostro Sanctissimam Sedem representans Excel-mus Dom. L. M. Zaleski Delegatus Ap. Indiae Orientalis, qui natura sua iracundus et in propositis et judiciis suis temerarius et ita tenax atque durus, ut nullis precibus et rationibus neque quocumque clamore moveatur: quique fertur, Beatissime Pater! accipere informationes et opiniones nobis adversarias a quibusdam Missionariis et ita representare S-ae Sedi uti ab eis delatae sunt illi. Ex illis missionariis unus est Ill-mus ac Rev-mus D. A. Bensiger quondam Secretarius Delegationis Indiae Orientalis et nunc Episcopus Quiloniensis et Rev. P. Bonifacius O.C.D. Rector Seminarii Puthenpalliensis Verapoly et tertius Archiepiscopus Verapolitanus Ill-mus, ac Rev-mus. Dom. Bernardus, et quidam alii, hi omnes sunt

interne infestissimi nostrae genti Syriarum et profectui ejus et honori adversarii, qui avide cupiunt et *conantur* in istis Vicariatibus Syriarum dissidia creare et fovere: et ita sperant se posse aliquando iterum recuperare, quod semel amissum et nos Syrianos in suam conditionem reducere.

Qui autem, tempore Ill-mi ae Rev-mi Dom: C. Lavigne Exvicarii Ap: Kottayamensis, assignarunt rationes et causas eligendi ac representandi Suddhistis specialem alium vicarium Generalem, cum insigniis et privilegiis pontificalibus, quando unus ex Nordistis juxta mandata S-ae Sedis, cum talibus insignis exormandus fuerat, iidem nunc dicunt et argunt, non decere dari Episcopum speciatim nobis Nordistis. Qua conscientia talia faciant et dicant isti homines S-ae Sedis—est judicare. Imo et eorum auxilio et impulsu, falsis nominibus subsignatas petitiones plures, contra omnia vota nostra atque desideria, Suddhistas ad S-am Sedem nuper mississe, ubique hic nunc dicitur. *Si quae tales petitiones ad pedes Sanctitatis Tuae pervenerint, ut falsitas earum literarum patefiat, postulamus, ut eae ad investigationem demandentur.*

Tandem nos clerus Syro-chaldei Vicariatus Changanacherry enixe per Christi amorem obsecramus, ut Sanctitas Tua benigne nos filios a molostia et ab injusto et humili jugo Rev-mi Dom: Mathei Makil liberare et alium nobis constituere Episcopum ex sacerdotibus saecularibus indigenis et sic pacem et concordiam in hoc Vicariatu conservare dignetur.

Quoniam vero Quidam ex Carmalitis nativis Tertii Ordinis ambiciosi appetere et conare, dicuntur, Episcopatum et auctoritatem habere in Clerum Saecularum, nos vero, ne via apperiat alia disidiorum pejor, eorumque cupiditatem praevenientes, recusamus et nomina eorum, qui ad Episcopale munus et dignitatem idonei nobis videntur, infra humiliter proponimus.

1. Rev: Pater Thomas Kurialacherry parocchianus ecclesiae Kalloorkad in Vicariatu Changanacherry- missionarius de Propaganda.

2. Rev: Pater Thomas Purekal Secretarius Rev.mi Dom. Mathei Makil Vic. Ap. Changanacherry.

Ad osculum sacrorum Pedum et Paternam benedictionem Sanctitatis Tuae devotissime provoluti,

Sanctitatis Tuae indigni et addictissimi filii et servi, Clerus Nordista Changanacherry.

Malabar, die 20 Octobris 1905.

27. PETITION OF THE NORTHERN CHRISTIAN FAITHFUL OF THE VICARIATE OF CHANGANACHERRY TO POPE PIUS X

Original is in English.

28. LETTER OF THE CHRISTIAN FAITHFUL OF THE VICARIATE APOSTOLIC OF CHANGANACHERRY TO POPE PIUS X

In Veneranda Praesentia, Sanctissimi Patris Pii X, Romae.

Omni Veneratione atque obedientia totius fere ecclesiae Vicariatus Changanacherri populorum representativi in aedificio communi civitatis, Changanacherri nomine "Edward's Memorial Hall" congregati sequentia exponunt.

Sanctissime Pater,

Propter fidem nostram Catholicam parentumque nostrorum et amorem venerationemque erga Sanctam Sedem tantum, contra omnem spem et desiderium nostrum Episcopum Makil in Vicariatu Changanacherri nos recepimus.

Institutione praedicti episcopi, nullo modo in nobis pacem et justitiam conservari posse, primum per Tellegram deinde per petitiones ad S.am Sedem consequenter denunciare adhuc non cessavimus.

Beatissime Pater, Mgr. Makil quia est Suddista, totum reditum nostri vicariatus pro Suddistis tantum expendit et sibi retinet, conversionem paganorum et curam Neochristianorum eorumque ecclesiarum negligit, sacerdotes, qui de mla ejus administratione ad S.am Sedem petitiones mittunt alios ex suis ecclesiis et officiis dimittit, alios subvertit et alios suspendit, populos in unum convenire et petitiones ad S.am Sedem dirigere impedit, et in parochiis partes per malos sacerdotes sua instigatione procurat sacerdotes Suddistas in nobis auctoritatem ecclesiasticam exercere permittit. Talia et plura his similia injustissima et scandalosissima facinora episcopi Makil sustinendo defatigati, hodie hoc in loco congregati, alium nobis episcopum justum concedere S.em Tuam digneri, per Tellegram obsecrantes et huic petitioni subscribimus.

Preterea mittimus et Photo in fronte ecclesiae cathedralis Changanacherry sumptum representativorum et magnae turbae, qui concurrerunt ad venerabilem effigiem S.mi Pontificis Pii X, in medio collocatam, petitiones suas ad Eum Porrigentium; alteram petitionem adm: Revdo Patri Kandenkari Vicario Generali, hodie ipso a nobis subsignatam, ad S.em Tuam dirigendam obtulimus, quam antem utrum ille mitteret ad S.am Sedem valde dubitamus.

Vicarius Generalis enim et quidam conciliarii nostri, non bene eruditi et non rectae conscientiae et parum probi, quibus fere omnibus nulla spes salutis nisi per hunc injustam administrationem Domini Mathei Makil, de ejus scelerosis processibus ad Sanctitatem Tuam denunciare forsitan non audebunt.

Proinde de mala administratione et injustitiis vicarii apostolici Changanacherry investigationem facere a S.em Tuam postulamus et ad hoc sufficientem sumptum nosmetipsos facturos promittimus.

Benignissime Pater, in hoc vicariatu et in Ernaculam et Trichur sunt optimi sacerdotes et bene eruditi; quorum unum secundum beneplacitum Sae Sedis nobis episcopum consecrare aut nos ad

jurisdictioni vicariatus Ermaculam aut Trichur subijcere digneri omni
veneratione et humilitate S.em Tuam obsecramus.

Exemplaria quaedam priorum quoque petitionum ad benignam
S.ae Sedis considerationem cum hoc mittentes, apostolicam
Benedictionem genuflecti efflagitamus.

Indignissimi Sanctitatis Tuae Servi, Populus Vicariatus
Changancherri,

Malabar, Indiae Orientalis,

6 Novembris 1910.

**29. TRIPLE PROJECT OF THE THREE SYRO-MALABAR
VICARS APOSTOLIC FOR THE PACIFICATION OF
THE VICARIATE APOSTOLIC OF
CHANGANACHERRY**

Trichur, 1 Marzo 1911.

Eminentissime Princeps,

Nos infrascripti, Vicarii Apostolici pro Christianis Syro-
Malabarensibus in Indiis Orientalibus Malabariae oram incolentibus
hac occasione quam iucundissima, atque ut ita dicam, perpetua
memoria digna, qua duos ex nobis sua praesentia honorare Eminentia
Tua non dedignatur, primum gratitudinis pensum persolvimus pro
hoc tanto privilegio nobis collato.

Nec alienum putamus hac eadem occasione referre quod tota
catholica atque Syro-Malabarica christianitas servat indelebilem
gratamque memoriam Suae Sanctitatis Leonis scilicet XIII, immortalis
memoriae Pontificis, qui eorum precibus nempe, ut sibi praesules ex
suo ritu et gente concederentur, tandem aliquando exauditis, anno
1896 benigne instruit tres Vicariatus Trichur scilicet, Ermaculam et
Changanacherry sub totidem Vicariis Apostolicis Syro- Malabarici
Ritus.

Deinde quum nos ad S. Pauli Apostoli imitationem, qui in eum finem ut scilicet suus labor non cassus redderetur et inanis, S. Petrum Apostolorum Principem visitavit in Ierosolymis, et ad satisfactionem oneris nempe ut Episcopi et Vicarii Apostolici certo quoque tempore S. Sedem adeant, Eique Ecclesiae suae statum aperiant, simus hic ad S. Petri Cathedram, Universalis Ecclesiae Centrum, personaliter et per hanc petitionem, opportunum immo necessarium ducimus, quibusdam rebus relatu necessariis expositis, S. Sedem certiozem reddere de nostrae Ecclesiae praesenti statu ut eius maiori bono consulere possit: hinc sequentia cum summa, qua par est, reverentia et submissione Eminentiae Tuae altae et benignae considerationi subiicimus.

Inter Syro-Malabarenses, ut S. Sedi notum est, existunt duae communitates seu gentes a diversa stirpe suam originem ducentes; hinc ab invicem distinctae et separatae cum nomine utrique parti proprio et distincto Nordistae scilicet et Suddistae. Qui, etsi alias boni christiani, in vita tamen sociali et domestica et in moribus inter se multum discrepant et ad invicem non bene sunt affecti. Hanc ob causam per 15 saecula sine ullo sive consanguinitatis sive affinitatis vinculo vivunt, nec ad hoc adduci possunt propter rationem non castarum sed gentium seu communitatum ab invicem distinctarum.

Hanc utramque gentem in Vicariatu Changanacheriensi contentam, intra cuius solius limites ambo simul permixte existunt, regit idem Vicarius Apostolicus isque origine Suddista. In aliis vero duobus Vicariatibus Trichur et Ernaculam, exceptis 3 Suddistarum ecclesiis huic Ernaculam Vicariatu commissis, unicam gentem Nordistarum regunt eorum Vicarii Apostolici, qui sunt ex eadem gente ac ipsi subiecti, proinde Nordistae. Hinc in his Vicariatibus inter regentes regendosque bona harmonia atque consonantia. Quapropter faciunt in omni re progressum populo cum illis cooperante eosque adiuvente. Indigemus enim absolute necessaria populi adiutrici manu, cum revera simus in pressura quoad pecuniam, eo quod non

habeamus aliquod pecuniare subsidium sive a S. Congr. de Propaganda Fide, vel a Propagatione Lugduni in Gallia, sive a quacumque alia caritatis societate in Europa.

In Vicariatu Changanacheriensi vero e contra propter discrepationem et distinctionem unaquaeque pars aegre ferens, quod coniunctim cum altera sub uno eodemque Episcopo regatur, non tantum non cooperant nec adiuvant, sed positive etiam causant certa quoque occasione circa regimen Episcopis difficultatem super difficultatem, et S. Sedi molestiam etc.; ut v. g. Nordistae praesertim nunc ab agitatoribus quibusdam excitati, ut aliquoties solet, praesentem suum Episcopum tantummodo Suddistarum communitatis bono suspirare praesumentes, hinc eius gesta et monita omnino contrarie quam revera est, interpretantes, impediunt quominus eius iustae mentes adimpleantur, faciunt tot agitationes, hinc causant Ecclesiae detrimentum et religioni dedecus; et dirigunt tot petitiones ad sui desiderii adimplectionem etc.

In huiusmodi circumstantiis tales communitates ad diversa vel potius in contrarium naturaliter tendentes in una eademque ecclesia parochiali, vel in uno eodemque Vicariatu coniunctim regere, est res Episcopis difficillima, et utrique parti nociva. Quod optime probant ipsa facta nuperrima tum Praesulum Archidioecesis Verapolitanae, tum Revemi Domini Caroli Lavigne, S. I. olim in Vicariatu Kottayamensi pro utraque communitate Vicarii Apostolici, qui post varia tentamina tandem compulsi ecclesias utramque gentem continentes pro eisdem dividentes, populum ab invicem sejunxerunt; immo hic (D. Lavigne) cum S. Sedis indulto fecit etiam ut unaquaeque gens etsi sub se, attamen sub diverso atque proprio Vicario Generali regeretur seiunctim uti diversae communitates. Quod utrique parti fuisse bono quidem maiori patet ex eo, quod post supradictas separationes non solum pax inter eos fuit stabilita sed unaquaeque pars suas ecclesias et communitatem etiam pro viribus ditare, et decorare conati sunt, idque assecuti sunt.

Hinc est quod etiam Suddistae, licet nunc sub Vicario Apostolico Suddista existant, petierunt tamen pluries a S. Sede et ab Illmo Dom. Delegato Apost. in Indiis Orient. ut praesens Vicarius Apostolicus Changanacheriensis vel quicumque alius benigne concederetur sibi proprius.

Ex supradictis patet, quod quamdiu comprehendat hic Vicariatus Changanacheriensis utramque communitatem, nullus erit in eo progressus, nec Episcopus sive Suddista sive Nordista erit quietus; quinimo ipse erit in positione ut gravem crucem semper sufferre debeat ut ex 15 annorum experientia docemur.

Quum Ecclesiae Syro-Malabaricae vel potius Vicariatus Changanacheriensis status ita se deplorabilem habeat, ad huius statum in melius provhendum, nos tres Vicarii Apostolici, ex utraque gente oriundi, et de nostrorum subiectorum natura, indole, et moribus optime gnari, nec non horum maius bonum atque progressum circa temporalia atque spiritualia maxime desiderantes, post longam deliberationem et repetitam inter nos consultationem, de perturbationibus, rixis, earumque causis radicitus inde amovendis, et de ruptis redintegrandis, invenimus tria media, eaque sola et haec idonea quae sunt :

1. ^{um} Vicariatu Kottayamensi nuper suppresso denuo restituto, huic Dom. Mattheum Makil praesentem Vicarium Apost. Changanacheriensem instituere Episcopum Suddistarum communitati proprium cum titulo Vicarii Apostlic. Kottayamensis, qui locus est centrum pro eis, atque Syrorum Iacobitarum Metropolis, et Vicariatui Changanacheriensi alium ex Nordistis pro iisdem, ut unusquisque possit regere suam gentem cum pace, et profectu: quod est magis conveniens, hinc ab utraque parte magis exoptatum atque semper postulatum.

2. ^{um} Vel ita statuere, ut Vicarius Apostolicus Changanacheriensis sive Suddista sive Nordista, ibidem residens regat Nordistas,

habeatque semper Coadiutorem Episcopum ex altera gente qui in Kottayam residens regat totam gentem Suddistarum, sed cum iure successionis in locum Vicarii Apost. Changanacherry; ut sic unaquaqueque communitas a proprio Episcopo regi possit, quemadmodum olim S. Sedes statuerat, ut Archiepiscopus Verapolitanus haberet Coadiutorem Episcopum qui Ecclesiam Syrianam, ille vero Ecclesiam Latinam independenter regeret.

3.^{um} Vel statuere ut in ipso Vicariatu Changanacherriensi semper adsit etiam Episcopus Coadiutor ex altera parte quam ipse Vicarius Apostolicus cum iure successionis in locum Vicarii Apostolici et regat suum respectivum populum.

His omnibus ergo vere expositis, quod nunc enixe petimus, est ut Tua Eminentia, Ecclesiae Syro-Malabaricae bona atque fausta maxime peroptans, ex his tribus mediis quae ad eiusdem maius bonum atque progressum per has paucas lineas humiliter et cum confidentia unanimiter praesentamus, potius primum utpote omnium efficacissimum ad omnimodas discordias e medio radicitus evellendas benigne acceptans filiis Syro-Malabarensibus satisfacere et sic vicariatam Changanacherry diu rixarum undis agitatam tranquillam pro semper reddere digentur.

Tandem Sacram Purpuram deosculamur

Eminentiae Tuae,

Malabarica, 1^a die Martii 1911.

+J. Menachery Episc. Paralitensis et Vic Apost. Trichurensis.

+Mathaeus Makil Episc. Trallensis et Vic. Apost. Changanacherry.

+Aloysius Paraparambil, Episc. Tianensis, Vic. Apost. Eranaculam.

30. LETTER OF THE PEOPLE OF THE VICARIATE APOSTOLIC OF CHANGANACHERRY TO POPE PIUS X

Sanctitati Suae Papae Pio X

Cum profundissima veneratione atque obsequio populi Vicariatus Changanacherry sub jurisdictione Re.mi Dom: Episcopi Makil, ultra sustinere impares miserrimum deplorabilemque Vicariatus Changanacherry statum, Sanctitati Vestrae sincere exponendi veniam enixe rogant.

Re.mus Dom: Episcopus Makil munitus Ex.mi Dom: Delegati Apostolici praesidio, fretusque Re.mi Dom: Archiepiscopi Verapolitani necnon et Episcopi Quilonensis auxiliis, nobis non pastorem, sed omnino inimicum se gerit, per hos 14 annos; nullumque ex ejusdem gubernatione sive in spiritualibus, sive in temporalibus progressum habuimus.

Summa pecuniae, commissio 5%, quae jam per 40 annos ex nostris ecclesiis ad nostrum commune bonum utenda quotannis colligitur in Vicariatu nostro, per hos 14 annos pro nostro bono nullo modo expenditur.

Premuntur nostrae gentis moniales, earumque conventus negliguntur bonaque ab ipso Vicario Apostolico, aliquomodo diripiuntur.

Paganorum conversio et Neo-Christianorum cura, in hoc Vicariatu omnino negliguntur; si tamen aliqua de his cura, hoc nostris laboribus, et religiosorum clerique nostri vigilantia provenit.

Ignominiosum sane est nostrum Vicarium Apostolicum illis, quos ex ecclesiis accepit, redditibus, familiam domumque suam ditare, et gentem suam Sudisticam elevare atque adjuvare tantum conari; sed multo magis ignominiosum est ipsum ex ecclesiis nostris dona et munera atque pecuniam exigere et propter hanc causam dimittere vicarios, suspendere sacerdotes, populumque multi modo opprimere.

In causis nostris atque disputationibus non veritas investigatur, sed solum dona et munera atque amici tantum quaeruntur, factiones provocantur, et foventur et nulla fertur sententia definitiva, qua omnis dirimatur controversia.

In ecclesiis nostris unionem et tranquillitatem, quam administrationi suae omnino nocivam esse judicat, Dom: Episcopus nullo modo permittit haberi.

Oppidum Cottayam plerumque incolunt Jacobitae et protestantes, Catholicorum inimici; exceptis quibusdam semicatholicis Sudistis; ante paucos menses Dom: Episcopus illuc se conferens, ut petitiones nostras ad S.Sedem mittendas, impediret, mandatum quoddam excommunicationis in ecclesiis nostris publicandum misit, et quemdam sacerdotem suspendit quod quidem excommunicationis mandatum utpote erat quemadmodum constat, ab uno Philippo Edavalikal, notorio haeretico Sudista, amico Re.mi Dom: Makil, atque accerrimo verum Catholicoum et Summorum Pontificum calumniatore et blasphematore, scriptum, in ecclesiis nostris legi non consensimus.

Praedicti haeretici domum cum ingenti tam Catholicorum quam acatholicorum scandalo visitare Re.mus Dom: Makil non haesitat, eumque in domo sua retinere et juxta illius consilia atque opinionem Vicariatum nostrum administrare non erubescit.

Cum quidam sudista nomine, Severius, ante paucos menses in Episcopum pro Jacobitis a Patriarcha Antiocheno consecraretur Dom: Episcopus Makil cum omnium maximo scandalo mitram suam baculumque pastoralem ei commodavit; sacerdotes sudistae et ipse Re.dus Matthaeus Vathakalam alumnus collegii Propagandae, ipsum episcopum Jacobitam ad honorandum visitarunt, atque etiam in ejus processione Catholici sudistae in suis ecclesiis campanas pulsarunt. Talia et multa hujusmodi scandala et facinora, horrendum sane est, impune fieri in isto vasto Vicariatu, quae centum et viginti millia animarum Nordistarum et fere viginti millia Sudistarum continet. In

hujus Vicariatus administratione, derelictis omnibus bonis eruditisque sacerdotibus, projectisque eorum consiliis non nisi ignari et ad omnem nutum arbitriumque caece obedientes sua jura et munera fere nescientes ad curiam episcopalem eliguntur, eorumque consiliis neglectis omnia facere Vicarius Apostolicus noster non haesitat. Quoties Ex.mus D.mus Delegatus Apostolicus Mgr: Zaleschi nostrum Vicariatum visitavit toties nos nostros dolores ei exponere ad eum concurrimus. Ipse vero, velut sui muneris oblitus, nostras petitiones recusavit, nosque absque ulla ratione reprehendit, et sacerdotes nostros ab Ordinario puniri causavit, suam in nostram gentem animositatem palam faciens. Quis potest Beatissime Pater! tam injustum, tamque grave jugum tolerare, apertamque perferre invidiam? Cum anno 1886 vigore Litterarum Apostolicarum S.mi Papae Leonis XIII, Re.mi Domini Lavigne et Medlicot instituti fuissent Vicarii Apostolici pro Cottayam et Trichur, et duo Vicari Generales cum privilegio pontificali pro unoquoque Vicariatu electi fuissent, idem ipse Dom: Makil excitavit Sudistas ad petendum pro sua gente Sudistica proprium Vicarium Generalem de sua gente, et petitionem eorum, licet oppugnantem supradictis litteris Apostolicis, tamen S.Sedes audivit et eundem agitorem D.num Makil constituit Vicarium Generalem cum privilegio Pontificali, pro Sudistis. Eandem justitiam et rationem Beatissime Pater, quam Sudistis, qui solum fere viginti millia animarum numerant, S.Sedes tribuit, et nos Nordistae, qui centum viginti millia animarum numeramus, a S.Sede per hos 14 annos flagitamus. Rs.mus D.nus Makil, qui nullo modo nobis relatus imo nobis contrarius et inimicus apparet, utramque hanc gentem Nordistam et nempe sudistam simul in uno Vicariatu pacifice gubernare nunquam poterit. Istis in regionibus juxta castarum distinctionem et nobilitatem solummodo magnanimitas, generositas aliaeque bonae indoles homini alicui deputantur et sic est in facto. R.mus Dom: Makil de infima et humili ortus gente, nullo modo praedictas qualitates possidere potest, ut ex ejusdem per 14 annos agendi ratione perspicuum est.

Ex ejus, per 14 annos, gubernationis ratione et modo certe constat non aliam esse ejus intentionem, quam suam administrationem, quocumque modo per fas et nefas perpetuandi, suamque gentem Sudisticam elevandi; atque ex ecclesiis nostris faciendi lucrum. Defuncto ante duos annos R.do P. Josepho Thayil, Vicario Generali, Re.mus Dom: Makil speciatim elegit Re. P. C. Kandancarry pro Nordistis et Kaplicaden pro sudistis, qui uterque cum sit linguae Latinae ignarus scientiisque Theologiae et juris canonici destitutus, eorum prior cum officio Vicarii Generalis, officium etiam Vicarii Foranei ecclesiae Cathedralis Changanacherry, officium Vicarii ecclesiae Parayl tenet et Manegeri St. Berchman's High School et S. Joseph's Girl School officio fungitur.

Dictus R. P. Kandancarry quamvis ad nullum ex supradictis officiis habilis sit, tamen ad haec omnia constitutus fuit, ut nostra jura et libertates laederet et emolumenta nostra Re.mo Dom: Makil et Sudistis venderet. In electione consiliariorum etiam tales praeferuntur, quamvis omnino incapaces, qui Re.mo Dom: Makil adhaerendo, eum in omnibus sive justis sive injustis defendere absque ullo conscientiae scrupulo parati sint, imo ipse Vicarius Generalis Sudista etiam in nos nordistas suam potestatem exercere injuste pergit.

Quae Re.mus Dom: Makil facere et consulere non timet ac dubitat, ea omnia Sanctitati Vestrae exponere valde timemus, licet ad hoc coacti simus.

Nunquam cogitavimus cum primum Re.mum Dom: Makil in Vicariatu nostro suscepimus S.Sedem nostras petitiones tam multum dilaturam. Intolerabile nobis omnino est talem inimicum nomine Pastoris super nos auctoritatem exercere. In facienda, de nostra hac petitione, inquisitione, quidquid expendendum S. Sedes judicaverit, id praestare parati sumus.

Tandem Beatissime Pater! nos infelicissimi servi in altum miseriarum detrusi cum lacrimis ad Sanctitatis Vestrae venerabiles

pedes prostrati suppliciter rogamus; ut ab is, quae patimur malis, nos eripere dando nobis proprium Vicarium Apostolicum Nordistam atque apostolica benedictione munire, benignissime dignetur.

Tuae Sanctitatis humillimi servi, populus vicariatus Changanacherry,

Travancore (Malabar), India Orientalis, 12th March 1911.

31. LETTER OF ZALESKI TO THE PREFECT OF PROPAGANDA FIDE PROPOSING CANDIDATES

Delegazione Apostolica delle Indie Orientali, No. 4524; Kandy, 4 Aprile 1911

(A) Sua Eminenza Revma Signor Cardinale G. M. Gotti,

Prefetto della S. C. di Propaganda, Roma

Oggetto: Changanacherry: Nomina del Coadjutore.

Eminenza Revma,

La nomina del coadiutore di Changanacherry è una questione di tale importanza, che sarebbe preferibile tra due moli, di non nominare nessuno e lasciare le cose nello stato di disordine presente, che di commettere un nuovo sbaglio nella scelta della persona.

Il Vicario Apost. ora partito per Roma, intende presentare all' Eminenza V. Revma una terna della quale, lo dico davanti a Dio, nessuno è eligibile.

Mgr. Makil è un ottimo prelato, ma, come lo sa l' Eminenza V. Revma, assai debole ed indeciso, ora poi si è messo in testa di meritare il nome di Padre della patria, contentando i agitatori, coi quali temo si è sbilanciato facendo loro delle promesse d' ottenere dall' Eminenza V. Revma quello ch' essi vogliono.

La terna che proporrà Mgr. Makil consiste dei Sacerdoti seguenti:

Thomaso Kurialacherry

Emmanuele Fragat

Giacomo Kadavil

Il Sacerdote Thomaso Kurialacherry, alunno del Collegio Urbano, male notato alla Delegazione per le sue tendenze anti-romane ed idee simili a quelle degli Orientali dell'Oriente Turco. Egli è, coll'eccezione fosse di un altro alunno del Collegio Urbano il più anti-Romano di tutti i Sacerdoti Soriani del Malabar.

Già da anni i due altri Vicarii Apostolici nordisti volevano imporlo a Mgr. Makil, ma mi sono opposto a questo progetto. Ora egli vuol soddisfare gli agitatori.

Ora tutte queste idee, anti-romane ed orientalisti non esistono nel Malabar. I Soriani, malgrado i loro difetti, sono i più cattolici degli Orientali, realmente cattolici. La nomina di un vescovo con idee anti-Romane, e d'altronde anche piuttosto poco capace, avrebbe nel Malabar gravi conseguenze.

Il Sacerdote Emmanuele Fragat è una persona anche d'un'apparenza esteriore ridicola, rozza, senza educazione e poco istruito. Egli è assolutamente ineligibile.

Il Sacerdote Giacomo Kadavil è forse il meno impossibile dei tre, ma è uno dell'antico testamento, di poca educazione e poca istruzione. Ora, coi grandi progressi che la civiltà fa ora in India, si bada qui all'educazione, più forse che in altri paesi, ed un Vescovo che non saprà imporsi colle sue maniere civili e colla sua dottrina, sarà disprezzato non solo dai Europei ma anche dai indigeni stessi e non avrà nessun'influenza ne sul clero ne sul popolo.

Mgr. Makil, nel presentare la terna, subisce certo l'influenza dei altri Vicarii Ap. i quali, per sentimento di patriottismo cercano prima di tutto, in questo affare, il trionfo dei nordisti, o con altre parole dei agitatori, cosa che la S. Sede non può certo ammettere.

Per poter dare la scelta a Mgr. Makil, ho passato in rivista tutti i Sacerdoti Soriani.

È certo, che nelle circostanze presenti di progresso della civiltà, non si può più alzare all'Episcopato uno di quelli chiamati dell'antico testamento rozzi e pochi istruiti. Sarebbe abbassare la Chiesa Cattolica non solo agli occhi degli Inglesi e dei pagani ma anche a quelli dei cristiani stessi.

La nuova generazione poi di Sacerdoti, quelli più educati e più istruiti sono ancora troppo giovani. Passati pochi anni non mancheranno buoni candidati ma ora sono giovani.

Fra gli alunni poi del Collegio Urbano, vi è uno capace di essere Vescovo, ma disgraziatamente è un Suddista. Due poi sono anti-Romani e perciò pericolosi. I altri deboli ed incapaci.

Nel momento presente, non vi sono nel clero Soriano che due Sacerdoti che possano essere eletti per l'Episcopato. Questi sono:

Agostino Kandathil e

Cyriaco Vetticappallil.

Il primo è stato presentato come Coadjutore da Mgr. Pareparembil Vicario Ap. di Ernaculam, rimane dunque solo Cyriaco Vetticappallil e quello sarebbe essere nominato Coadjutore di Changanacherry.

Egli è una persona distinta, istruita, superiore di molto a tutti i Sacerdoti Soriani, e superiore anche in ogni riguardo a molti missionari Europei. Eppoi, pel momento, lo dico davanti a Dio è l'unico eligibile.

Ho dato intorno a lui le informazioni richieste nel mio Rapporto del 25 Febbraio N. 4485, 4486.

Mgr. Makil poi, nella lettera che mi scrisse in data del 28 Marzo non dà contra di lui che un argomento negativo cioè: che non lo conosce intimamente.

Mgr. Makil poi, si lascerebbe persuadere assai facilmente dall'Eminenza V. Revma d' accettarlo come Coadjutore, se non fosse collui Mgr. Manachery, il quale vuole soprattutto il trionfo dei Nordisti. Quali poi ne sarebbero le conseguenze si rileva da una lettera del P. Bonifacio, che mi scrive che preferirebbe morire che di vedere cosa risulterà del trionfo degli agitatori, se questi riuscissero di fare passare un candidato di loro scelta.

So bene che a Roma, si fa e con ragione, grande caso del Coadjuto nella scelta del Coadjutore perché questi sia persona grata. Ma qualche volta il bene della chiesa esige un'eccezione nella consuetudine, tantopiù quando il Coadjuto è debole, meno capace di scegliersi un successore, e subisce influenze esterni.

Bisogna poi tener in mente che è la prima volta che la questione della successione dei Vescovi Soriani viene sul tapeto.

E perciò è di prima necessità di stabilire bene il principio ed il precedente che la S. Sede le nomina liberamente, senza nessun'intervento dei Vescovi, del Clero o del popolo. Stabilire questo principio è cosa necessaria, per evitare ad ogni elezione brutti disturbi ed agitazioni.

Si dovrà naturalmente usare di persecuzione per indurre Mgr. Makil ad accettare il Sacerdote Cyriaco Vetticappallil. È lasciato a se solo egli l' accetterebbe, quando verrebbe che questi è il candidato preferito dall'Eminenza V. Revma.

Ma bisogna, dal primo momento fare capire bene e chiaramente a Mgr. Manacherry che la S.C. di Propaganda non ammette ch'egli s'immischi nella questione della nomina del Coadjutore di Changanacherry.

Se non si stabilisce questo prima volta il principio che la S. Sede nomina liberamente e senza nessun'intervento i Vescovi Soriani si prepara per questa chiesa un brutto avvenire.

Intanto, la nomina d'un Coadjutore per Changanacherry, e questo con diritto di successione, è, nella circostanze presenti, una cosa urgente. Egli dovrebbe essere nominato insieme con quello di Ernacolam.

Ho fatto del tutto per persuadere Mgr. Makil di rimettere la sua partenza per Roma fino che il Coadjutore non venga nominato consacrato ed installato.

Adesso ch' egli è partito non vi è dubbio che in sua assenza lo stato delle cose diventerà peggiore.

Per evitare dunque brutte eventualità, delle quali tratterò in un altro rapporto, la mia opinione è che non si deve neanche aspettare il suo ritorno in India, ma appena passate le formalità necessarie, nominare e consacrare il Coadjutore insieme con quello di Ernacolam.

La partenza di Mgr. Makil, che viene interpretato come una fuga, rende più urgente che mai la nomina del Coadjutore. È necessario di farla una volta finita, e presto, con quest' affare della successione. Una volta nominato Cyriaco Vetticappallil, che è nordista, sfuggerà ai agitatori la basi sulla quale eccitano il popolo.

Vi saranno sempre piccole agitazioni create da sacerdoti che bramavano l'Episcopato, ma quelle non avranno radice nel popolo, e saranno di poca conseguenza.

Inchinato intanto al bacio della S. Porpora, ho l'onore di rassegnarsi colla più profonda venerazione.

Dell'Eminenza V. Revma, umilmo e devmo servo

+Ladislaò Michele Arciv. di Tebe, Delegato Apostolico.

32. ANOTHER LETTER OF ZALESKI TO THE PREFECT OF PROPAGANDA FIDE CONCERNING THE SAME QUESTION

Delegazione Apostolica delle Indie Orientali, No.4526; Kandy, 4 Aprile 1911

(A) Sua Eminenza Revma Signor Cardinale G. M. Gotti,
Prefetto della S. C. di Propaganda, Roma

Oggetto: I Vescovi Soriani

Eminenza Revma.

Mgr. Makil, Vicario Apo. di Changanacherry e Mgr. Manacherry, Vcario Apo. di Trichur, essendo partiti per Roma, prendo la libertà di sottomettere all'Eminenza V. Revma poche parole intorno al loro carattere.

Il Mgr. Makil è un santo prelado, ma debole e poco capace. I disturbi nel suo Vicariato sono dovuti al fatto ch'egli è di casta ossia nazione Suddista, considerata come più bassa, ma anche alla sua debolezza e mancanza di saper fare.

Nel momento presente, quando la sua permanenza a Changanacherry s'impondeva, egli primo fuggì a Kottayam, parrocchia Suddista, eppure malgrado quello che feci per indurlo a rimanere al suo posto, partì per Roma.

Questa sua partenza ed abbandono del Vicariato in un momento quando era disturbato da un'agitazione, lasciando il governo al suo Vicario Gle. P. Cyriaco Kandancary ottimo sacerdote, ma incapace di governare, può avere gravi conseguenza. Era uno di questi momenti quando la presenza del Vescovo era indispensabile nella diocesi. Anche se non poteva fare molto, la sua sola presenza era necessaria.

Sembra poi ch'egli sarà seguito a Roma da tre cosiddetti deputati del popolo, che anderanno per chiedere al S. Padre la sua deposizione. Non è ancora sicuro se questi anderanno pe ragione delle spese, ma si parla molto della loro andata.

Quello poi che sembra sicuro è, che vi è una conjura, per non lasciare Mgr. Makil riprendere l'amministrazione del suo Vicariato dopo il suo ritorno da Roma, e neanche permettergli di ritornare a

Changanacherry. Questa conjura è stata iniziata da sacerdoti, antico testamento, e di parecchi laici.

Uno può figurarsi la posizione della S. Sede se quest'eventualità, non improbabile, venire a realizzarsi. Il Vicariato rimarrebbe senza Vescovo per anni, ed il risultato sarebbe un scisma almeno parziale.

Ed è perciò che credo necessario che il Coadjutore venga nominato il più presto che è possibile, già per levare ai agitatori il terreno di sotto i piedi, ed anche per essere già istalato per ricevere Mgr. Makil a suo ritorno.

Mgr. Makil ha fatto certo un sproperito assentandosi in queste circostanze dal Vicariato, e debole come è e senza far di volontà, l'Eminenza V. Revma può essere sicura che quello ch'egli dirà a Roma, gli verrà ispirato in grande parte da Mgr. Manacherry.

Mgr. Manacherry è il meno spirituale dei tre Vicarii Ap. Soriani, ma d'altronde il più capace ed il meno antiquato.

Il suo difetto e l'ambizione, già dal tempo della sua nomina egli sonniava di diventare Metropolitano e dopo Patriarca dei Soriani. E già, senza aspettarlo, si veste di rosso come i patriarchi orientali.

Da qualche anni poi, egli mostra idee orientalistiche, simili a quelle che hanno nel oriente Turco, cosa oltremodo pericolosa nel Malabar, dove quest'idee non esistano fin'ora ne nel Clero ne nel popolo, e bisogna stare assai attenti di non propagarle.

Egli poi si separa dei altri vescovi, che vivono tra loro in buona armonia, e non prende parte alle loro radunanze annue, sotto pretesto che non vuole congressi communi con vescovi latini. Ora quì non si tratta d'una radunanza di vescovi conprovinciali, ma di tutti i vescovi dei regni di Travancore e di Cocino, che hanno interessi comuni e così tramischiati che non si possono separare. Anche il vescovo di Cocino, appartenente alla provincia eccl. di Goa, prende regolarmente parte a queste radunanze. Per evitare poi suscettibilità

fu stabilito che la conferenza si terrà ogni anno in un'altra diocesi e vicariato e che il vescovo nella casa di cui si fa la presiederà. Ho poi anche rappresentato a Mgr. Manacherry che i vescovi austriaci di tre riti differenti, si radunano ogni anno a Vienna in conferenza comune.

Queste idee orientalistiche di Mgr. Manacherry sono pericolosi e temo assai l'influenza del contatto suo coi orientali che egli rincontrerà a Roma.

Inchinato al bacio della S. Porpora ho l'onore di rassegnarmi colla più profonda venerazione.

Dell'Eminenza V. Revma, umilmo e devmo servo

+Ladislaw- Michele Arciv. di Tebe, Delegato Apostolico.

**33. LETTER OF ZALESKI CONCERNING THE
AGITATION IN THE VICARIATE OF
CHANGANCHERRY AND THE URGENT
NECESSITY TO APPOINT A COADJUTOR BISHOP**

Delegazione Apostolica delle Indie Orientali, No. 4564; Kandy,
5 Maggio 1911.

(A) Sua Eminenza Revma Signor Cardinale G. M. Gotti,

Prefetto della S. C. di Propaganda, Roma

Oggetto: Changanacherry, Nomina d'un Coadjutore.

Eminenza Rev.ma,

Per tenere l'Eminenza V. Rev.ma informata dei fatti di Changanacherry, dopo la partenza del Vicario Apost. per Roma, ho l'onore di sottomettere d seguente:

Il giorno 29 di Aprile passato i Nordisti tenerò una radunanza pubblica (meeting) nella sala del Municipio.

Sembra che v'intervenisse anche il Vicario Gle. e che messe fuori la domanda che ora ch'egli, Nordista, è Amministratore

Apostolico del Vicariato, le chiese nordiste gli paghino il Catedratico che avevano rifiutati di somministrare a Mgr. Makil, e che cercava di persuadere i sacerdoti presenti d'appoggiare la sua domanda.

Di questo fatto, che sembra certo, non ho avuto ancora conferma positiva. Cioè che il Vicario Gle. ha fatto la domanda è certo, non sono però sicuro se l'aveva fatto al meeting stesso o prima.

Quello che è certo è che il meeting, allo quale intervennero sacerdoti e laici pubblicò le risoluzioni seguenti.

1°) Le chiese parrocchiale continueranno nel loro rifiuto di pagare il Catedratico (5% della loro rendita) fino che non verrà nominato un Vescovo Nordista.

2°) Nessun'aiuto pecuniare sarà somministrato alle opere pie del Vicariato fino ad ulteriori ordini.

3°) Si sottoscriverà il denaro necessario per le opere di viaggio di Deputati Nordisti da mandare a Roma. Si fara questo senza nessun ritardo, giacché è ora il momento di farlo.

4°) Si convocherà per il 14 maggio un gran Congresso Nazionale di tutti Nordisti.

Tutto questo non è che l'opera di pochi agitatori, i quali però mantengono il popolo in uno stato continuo di commozione.

E per questo è cosa urgente di tagliare le gambe a quest'agitatori colla nomina d'un Coadjutore Nordista con futura successione.

Questa nomina è necessario di farla senza tardare, senza neanche aspettare il ritorno di Mgr. Makil in India, per prevenire ulteriori disturbi, e forse brutti disturbi, che preparano gli agitatori.

È cosa da temere, e non senza fondamento, che prenderanno misure per impedire Mgr. Makil di ritornare nel Vicariato. E l'Eminenza V. Rev.ma capirà facilmente la posizione della S. Sede,

che dovrà naturalmente insistere che Mgr. Makil venga reintegrato nella S. Sede e fino che non verrà reintegrato non potrà nominare un'altro Vescovo. Non impedire quest'eventualità sarebbe andare incontro ad un scisma, ed impedirlo ora, che Mgr. Makil ha commesso la grande imprudenza d allontanarsi dal suo Vicariato, non si può che solo colla nomina del Coadjutore.

Vi è poco poi da discutere sulla scelta della persona non essendovi in questo momento nel clero soriano che un solo sacerdote capace d'essere Vescovo cioè il Ciriaco Veticappallil.

Si dirà forse che, come possibile che non vi sia che uno - ma anché in Europa quante volte accade che non vi è nessuno, e che si deve cercare il Vescovo fuori del Clero diocesano.

Tantopiù nelle Missioni. Allorché si trattava della nomina dei presenti Vescovi di Quilon di Nagpore ed anche dell'Arcivescovo di Calcutta, non vi era che uno, ed i altri nomi messi nella terna solo per la forma ed a priori esclusi.

E vi sono ora diocesi in India dove, se il Vescovo venisse a morire non vi sarebbe che uno solo capace di rimpiazzarlo.

Tantopiù poi dai Soriani, dove la riforma del Clero incominciata da pochi anni relativamente, fù poi interrotta dai fatti ben noti all'Eminenza V. Rev.ma.

Come l'ho sottomesso poi nel mio Rapporto del 25 Aprile N° 4555 non bisogna fare nulla per provocare la rinuncia di Mgr. Makil, ma se, scontento della scelta del Coadjutore, egli minaccia di dare la sua dimissione, bisognerebbe accettarla. Questo sarebbe la migliore soluzione della difficoltà. Mgr. Makil è incapace di governare il suo vicariato ed ha perduto ogni autorità.

Quanto al precedente della nomina d'un Coadjutore, meno accetto al Coadjuto, ne abbiamo un precedente recentissimo nella nomina del P. Chapius che non era persona grata al Vescovo di

Kumbakunam. Sono casi nei quali bisogna considerare piuttosto il bene della Chiesa che il beneplacito della persona.

A proposito del P. Chapius, supplicherei l'Eminenza V. Rev.ma di degnarsi dare ordini, che mi si notificchi per lettera la nomina di Vescovi nella Delegazione. È una posizione falsa per il Delegato che di non essere il primo di saperlo. È d'un giornale di Polonia cho ho saputo la nomina del Sac. Chapius a Coadjutore di Kumbakunam.

Nelle circostanze esposte nel presente e nei miei previi rapporti considero la nomina del Coadjutore per Changanacherry come assai urgente.

Dalla scelta poi della persona dipenderà l'ulteriore progresso o l'andata retrograda della Chiesa Soriana.

Supplico perciò l'Eminenza V. Rev.ma di degnarsi procedere a questa nomina subito, senz'attendere il ritorno di Mgr. Makil in India, e d'avvisarmene per un telegramma in cifra perché possa prendere a tempo i necessari provvedimenti.

Inchinato intanto al bacio della S. Porpora, ho l'onore di rassegnarmi colla più profonda venerazione

Dell'Eminenza V. Rev.ma, umil.mo e dev.mo servo

+ Ladislao Michele Arciv. di Tebe, Delegato Apostolico.

34. LETTER OF THE VICAR APOSTOLIC OF ERNAKULAM ALOYSIUS PAREPARAMBIL TO THE PROPAGANDA FIDE

Vicariate Apostolic of Ernakulam, India; Bishop's House
Ernakulam, 1 May 1911

Illustrissime ac Reverendissime Domine,

Reverendissimus Dnus Makil, Vicarius apostolicus
Changanacheriensis Romam profecturus venit ad me et inter
conversationes nostras rogavit me ut cum ipse non cognosceret

Dominationem Vestram scriberem Dominationi Vestrae de adventu ejus Romam et mentionem facerem Dominationi Vestrae de petitione trium Episcoporum Syro Malabarensium de perturbatione in Vicariatu Ap. Changanacheriensi existente et de remedio huic malo adhibendo. Ex itinere suo scripsit mihi ex navi, iterum rogando ut scriberem Dominationi Vestrae de ejus adventu et de petitione nostra trium Episcoporum, quam ipse secum affert. Ad satisfaciendum ejus desiderio scribo Dominationi Vestrae hanc epistolam et rogo Dominationem Vestram ut permittat mihi verbulum adjicere de Vicariatu Ap. Changanachery. Ibi nulla est pax Episcopum inter et clerum populumque. Ibi obedientia Episcopo debita spernitur et eo res venit ut auctoritas Episcopalis conculcaretur. In pluribus ecclesiis conventus cleri populi que convocantur contra Episcopum et supplicationes hoc de statu conficiuntur et ad Romam mittuntur. Sic totus Vicariatus agitur.

Quapropter rogo Dominationem Vestram ut miserescens hujus populi faveat Dominatio Vestra ut concedatur primum medium ad huic malo in petitione nostra indicatum et ita restituat pacem dicto Vicariatu apostolico.

Cum optimis salutationibus meis, Dominationis Vestrae humilis servus in Xto

+ Aloysius Pareparambil, Episcopus, Vicarius ap. Ernakulamensis.

35. LETTER OF ZALESKI URGING THE APPOINTMENT OF A COADJUTOR BISHOP

Delegazione Apostolica delle Indie Orientali, No. 4570; Kandy, 23 Maggio 1911.

(A) Sua Eminenza Revma Signor Cardinale G. M. Gotti,

Prefetto della S. C. di Propaganda, Roma

Oggetto: Coadjutore di Changanacherry.

Eminenza Rev.ma,

In continuazione del mio Rapporto del 9 Maggio N° 4567 ho avuto la lista dei Sacerdoti che hanno presi parte al conciliabulo di Palla ed il testo delle petizioni che furono sottoscritte.

Non le mando all'Eminenza V. Rev.ma perché i nomi soli non dicono niente per chi non conosce le persone e le petizioni saranno già pervenute alla S. Congregazione.

Queste petizioni poi ridatte dal Sac. Giorgio Karukakalam, sospeso a Divinio da Mgr. Makil, e sottoscritte a contra cuore dalla maggioranza dei Sacerdoti presenti, non meritano d'essere prese in considerazione.

Due punti però vi sono sui quali vorrei richiamare l'attenzione dell'Eminenza V. Rev.ma:

1°) In una petizione si lagnano che il Delegato Apost. scrivendo a Roma che i disturbi presenti non sono che l'opera di pochi agitatori, dà alla S. Sede un'idea erronea della situazione, cioè se come tutto il popolo e tutto il Clero fosse soddisfatto d'aver per Vescovo Mgr. Makil e che solo pochi malcontenti protestano contra di lui.

Se i miei rapporti avessero creati quest'impressionè a Roma, sarebbe diffatti un'idea sbagliata, ora è importante che la S. Congregazione capisca chiaramente la situazione:

Lo scontento ed il rancore per la nomina di Mgr. Makil Suddista, mentre i 80% della popolazione cattolica del Vicariato sono di Casta Nordista, è generale. Buoni Cattolici però, come lo sono nel fondo del cuore, avrebbero protestati pacificamente, se non fossero i pochi agitatori che organizzano i disturbi.

La disaffezione dunque contra Mgr. Makil è generale e profondamente innestata nel cuore del popolo e del Clero. I disturbi però sono opera di pochi agitatori.

È necessario di rendersi chiaramente conto della situazione: È un popolo scontento e disaffettato, ma non cattivo, trascinato ad eccessi da pochi agitatori.

2°) L'altro punto che vorrei rilevare è un paragrafo d'una delle petizioni nella quale propongono cinque candidati per l'episcopato: Questi sono:

Paolo Alapat e Tommaso Kurialacherry, alunni del Collegio Urbano. Sono i più anti-romani di tutto il Clero Soriano e la loro elevazione all'episcopato sarebbe la rovina della Chiesa Soriana. Alapat poi anche in altri riguardi non è un buon sacerdote.

Tommaso Purekel e Giacomo Kallarekel sono incapaci. Il primo è un buon sacerdote, l'altro lo conosco meno. Nessuno però dei due è eligibile.

Il quinto poi: "Rev. Pater Vetticappallil in Vicariatu Ernakulam" ottimo sacerdote e capacissimo, è il candidato che io aveva proposto, e che nel momento presente è l'unico eligibile.

Non si deve naturalmente ammettere che il popolo od il Clero impongano candidati, il fatto però mostra, che il Vetticappallil sarebbe persona grata nel Vicariato di Changanacherry.

E perciò prendo la libertà d'insistere più che mai che il Sac. Ciriaco Vetticappallil venga eletto a Coadjutore ed eventuale successore di Mgr. Makil.

La posizione è certo grave, visto che lo scopo principale del conciliabulo di Palla e di due altri di minor importanza, era di concertare i mezzi per impedire Mgr. Makil di ritornare nel Vicariato per riprenderne l'amministrazione. L'Eminenza V. Rev. ma capirà facilmente che difficoltà la S. Sede avrà da confrontare se questo venisse fatto. Mgr. Makil ha fatto un sproposito grande di fuggire dal Vicariato, in questo momento quando era di prima importanza che la sua sede rimanga occupata.

Come poi la posizione è critica e richiede un pronto rimedio, prendo la libertà di ricapitolare con brevi parole, quello che aveva già sottomesso in previ rapporti cioè, i provvedimenti da prendere che mi detta la mia esperienza di 20 anni dell'India:

1°) Come è per la prima volta che si tratta della successione dei Vescovi nativi Soriani, stabilire positivamente il principio ed il precedente che la S. Sede nomina liberamente i Vescovi Soriani, senza nessun'intervento ne forma d'elezione o di presentazione dapparte dei altri Vescovi, e tantoppiù del Clero o del popolo; e che neanche ammette che il Coadjuto presenti la tema per il Coadjutore. Il stabilire positivamente questo principio e precedente è un punto essenziale per l'avvenire della Chiesa Soriana.

2°) Nominare senza ritardo per Coadjutore con futura successione di Mgr. Makil, il Sac. Ciriaco Veticappallil (vid. Rap. N° 4486). Nominarlo poi insieme col Sac. Agostino Kandattul già proposto per Coadjutore del Vicario Ap. d'Ernacolam, coll'ordine che tutti due siano consecrati a Kandy dal Delegato Apost.

3°) Non fare forse nessun passo per provocare la dimissione di Mgr Makil; s'egli però parla di rinunciare, accettare senz'altro la sua rinunzia. Questo sarebbe il modo migliore di sciogliere la difficoltà. Egli domanderà che gli si lascia a vita la giuridizione ordinaria sulla Casta dei Suddisti; ma a questo non si può consentire. La rinunzia deve essere assoluta.

Questi sono i provvedimenti che mi detta la mia lunga esperienza dell'India.

L'Eminenza V. Rev.ma non deve poi aspettarsi, che la pace sarà per questo ristabilita subito:

Chiunque sarà nominato Coadjutore od eventualmente successore di Mgr. Makil, si farà agitazione anche contra di lui.

Ma coll'assicurare la successione Nordista, si avrà tagliate le gambe ai agitatori, levato il pretesto che dà loro l'influenza sul popolo

e sul Clero, ed i disturbi ch'essi si sforzeranno ancora di provocare, non avranno più lo stesso significato, ne radice nel popolo, e poco a poco cesseranno, come hanno diffatti cessati nei due altri Vicariati.

Inchinato intanto al baccio della S. Porpora, ho l'onore di rassegnarmi colla più profonda venerazione:

Dell'Eminenza V. Rev.ma, umil.mo e dev.mo servo

+ Ladislao Michele Arciv. di Tebe, Delegato Apostolico.

36. LETTER OF 38 PRIESTS OF THE VICARIATE APOSTOLIC OF ERNAKULAM TO PROPAGANDA FIDE

Angamaly, 26 Junii 1911.

Eminentissime ac Reverendissime Domine,

Unum ex Sacerdotibus, quos illum Dnus M. Makil vicarius Apostolicus Changanacherriensis secum Romam assumpsit quique jam Romae sunt, suis amicis hic in Malabaris Sanctam Sedem nobis Syro-Malabarensibus hierarchiam ecclesiasticam institutam et illum Dnum Makil in caput istius promoturam, scripsisse undique audientes ad Sanctam Sedem quam citissime accurrimus ut Malabariae statu uti est palam exponamus ut, quo bene cognito, Sancta Sedes consueta sua prudentia rem decernere possit.

Cum nos pluries per illum Dnum A. Pareparambil Vicarium Apostolicum nostrum de hierarchia nobis stabilienda petitiones ad Sanctam Sedem miserimus non possumus non esse laeti et gaudio pleni cum tandem nostras preces cito exauditas fore cernimus; ac proin gratias sincerissimas habemus videntes nos hac via et nostrum nationem Sanctae Sedi inseparabiliter conjunctos et firmissime alligatos fore.

Sed quid, si in munere capitis hierarchiae illius illum Dnus Makil constituatur? Una voce omnes reponemus, hoc omnium malorum fore maximum quod genti nostrae accidere possit et hac via nostrae

nationis interiti fundamentum poni, cum summum dissidium et communis perturbatio in nobis Syro-Malabarensibus creetur.

Etenim 1) ex tempore quo Illmus Dnus Makil coepit esse Vicarius Ap. Changanacherry, nulla fuit concordia inter Episcopum istum et populum Nordisticum Changanacherriensem (qui numero sunt 122,807). Illa discordia in dies ingravescens tandem ad tantum gradum pervenit ut ipse Episcopus inter Nordistas sine timore ne vitam quidem privatam agere possit. Tacemus vero de contemptu ipsius et inobedientiae spiritu in populo isto nunc imperium tenente, quae mala gradatim in istum Vicariatum aditum habuerunt maxime per hos aliquos annos. Cum res ita se habeat, si iste non tantum ad istius Vicariatus sed omnium Episcoporum et catholicorum Syro-Malabarensium Nordistarum (qui omnes simul sunt 306,090), dignitatem capitis produceretur quaenam confusio et agitatio exinde oritur sit etiam in hoc Vicariatu ubi pax regnat, nullo modo exprimere valemus.

2) Cum naturaliter suae communitati Suddisticae semper faveat illius curam super cetera habebit. Exempli causa ob oculos habemus quae ipse in Vicariatu Ap. Changanacherry fecit. Ibi enim commodo suae communitatis aedificia aliqua ampliavit, alia nova erexit ex pecunia collecta maxime ex nordistis, agendo simul quasi curam de institutis Nordisticis non habens, et quae antea in eorum locis constituta sibi ipsis relinquens.

3) In tota Malabaria communitas Suddistica, cujus patronus et caput est Illmus Dnus Makil, constat solum catholicis 19,181. Nordistae vero amplius 306,090.

4) Inter Nordistas et Suddistas est differentia maxima. Nam multum diversi sunt modo agendi, vita sociali et aliis ita ut nulla matrimonia mutua usquedum contracta sint.

5) Etiam pagani Illum Dnum Makil utpote Suddistam honore dignitati debita non prosequantur. Inde apud istos et apud Nordistas auctoritate tenui pollet.

6) Hac de ratione et aliis, ex ejus communitate per multa saecula nullus ad sacerdotium assumebatur.

7) Etiamnum nullus ejus communitatis sacerdos Nordistarum ecclesiis praeesse sinitur. E contra, sacerdotes Nordisticos ecclesiis eorum praeficiuntur et hi in pace eos regunt.

His omnibus perpensis, ne Sancta Sedes nobis ullo modo illum Dnum M. Makil in caput Hierarchiae constituat sicque gentem nostram damnum irreparabile pati sinat, enixe omnes rogamus atque humillime deprecamur.

Purpuram Eminentiae Vestrae deosculantes Paternam Benedictionem super nos et super nostram gentem imploramus.

Humillimi ac obedientissimi filii, Eminentiae Vestrae

Sacerdotes Syro-Malabarenses, Vicariatus Apostolici Ernakulamensis, Malabaria.

37. JOINT LETTER OF JOHN MENACHERRY AND MATHEW MAKIL TO PROPAGANDA FIDE

Reverendissime Domine,

quando heri venimus ad Sacram Congregationem, a Dominatione vestra et R^o. D^o. Chiesa cognovimus Ecellentissimum Dominum Delegatum apostolicum scripsisse contra nostram collectivam petitionem et propositum die 1 Martii 1911 – mirum sane nobis videtur Dominum Zaleski pristinum errorem adhuc retinere contra quod Dominus Lavigne S. J. olim vicarius apostolicus Kottayamensis proposuerat – errorem nempe retinere utramque gentem Sudistarum et Nordistarum sub uno vicario apostolico in Changanachery, sic reddendo istum vicariatum per 15 annos agrum omnis generis agitationum et rixarum, cum magis detrimento tam spirituali quam temporali.

Nos vero iterum repetimus et fortiter asserimus quamdiu (ut in supradicta petitione dictum est) comprehendat hic vicariatus

(Changanachery) utramque communitatem nullum fore in eo progressum nec episcopum sive Sudistam sive Nordistam fore quietus.

Pro bono, igitur, et pace ecclesiae nostrae, hac in re, ut nobis tribus vicariis apostolicis plus quam Delegato apostolico ut credat Sacram Congregationem reverenter rogamus.

Retinemus reverentiae gratia de modo agendi Delegati apostolici in quibusdam rebus ad ecclesiam nostram pertinentibus.

Hoc in nostro proposito etiam alii episcopi in India, qui statum vicariatus Changanacherriensis sciunt nobiscum idem sentire credimus. Ad cujus probationem rogamus Dominationem vestram ut consultet si placet Archiepiscopum Calcuttensem Rum Dum Meulman S. J. qui modo Romae in Collegio Germanico remanet. Hujus nostrae epistolae contentum Em^o Cardinali Praefecto Sac Congregationis referre ut faveat Dominationem vestram reverenter rogamus.

Vae Dominationis humiles in Dominus servi

+ J. Menachery Episcopus Paraletensis et vicarius ap. Trichurensis

+ Matheus Makil Episcopus Trallensis et vicarius ap. Changanacheriensis

Romae, Die 28 Junii 1911.

38. LETTER OF THE VICAR APOSTOLIC OF TRICHUR JOHN MENACHERRY TO PROPAGADA FIDE

Eminentissime Princeps

Nos tres Vicarii Apostolici pro Ecclesia Syro Malabarica tum Summo Pontifici tum S. Congregationi die 1 Martii 1911, exposuimus presentem Vicariatus Chenganacheriensis statum miserabilem, et etiam medium efficacissimum imo unicum ad pacem pro semper

restituendam, nempe facere novum vicariatum pro Suddistis cum centro Kottayam inique Reverendissimum Dominum Makil constituere Vicarium Apostolicum.

Medium hoc proposuimus non quasi leviter sed post longas et repetitas constitutiones inter nos. Proposueramus etiam (Mgr. Makil et ego) ut patet ex ipsa petitione simul Romam adire et presentare petitionem. Sed circumstantiis compulsus Mgr. Makil debuerat prius venire. Ego autem cum Romam attuli, RR. Secretarii S. Congregationis a me sicut etiam a Mgr. Makil et Mgr. Pareparambil postulaverunt et obtinerunt tria nomina candidatorum pro novo Vicario Apostolico in Chenganacherry. Unde magno gaudio affectus fui, eo quod mox pacem in regione nostra restitutam fore credidi.

Die autem 6 Juli 1911 audentiam obtinui ad summum Pontificem. Mecum aderant secretarius meus et unus ex secretariis Revm. Domini Makil. Summus Pontifex locutus est de petitione nostra diei 1 Martii 1911, et dixit "Quomodo novus Vicariatus creari potest pro Sudistis cum desit territorium". Ego autem valde miratus summo Pontifici cum omni reverentia explicui quomodo nulla confusio esset, si divisio fiat per ecclesias, quia unaquaeque ecclesia pertinet vel ad Sudistas vel ad Nordistas. Sic etiam divisionem fecit per ecclesias S. Cogregatio olim in creandis novis Vicariatibus Ernakulam et Chenganacherry. Indicavi insuper exempla (uti sequuntur) diocesum Madrapatnensis, Meliapurensis, Calcuttensis etc., quae in eadem civitate suas ecclesias habent. Hoc audito, Beatissimus Pater mandavit ut explicarem ego rem in scripto tum Eminentiae Tuae tum Revmo. Secretario Mgr. Rollerli.

Idcirco Jussu Summi Pontificis, sequentes notas submitto.

1. Suddistae Catholici habent ecclesias 27, sacella 10, sacerdotes 30, seminaristas 16, populum 32512 (Schedulam appendo in fine). Hi generatim vivunt in territorio continuo, et habent suas ecclesias tantum. In pagis vero ubi Sudistarum et Nordistarum familiae sunt, ecclesias quoque possident suas. Ideoque unusquisque

vicarius Apostolicus suam jurisdictionem in sua ecclesia pacifice exercere potest sicut nunc uniuscujusque ecclesiae parochus exercit suam, sicut nunc sint in dictis civitatibus.

2. Quod in una civitate vel pago duo episcopi ejusdem ritus habeant jurisdictionem non est mirum neque novum. Presento directorium Catholicum totius Indiae, ex qua etiam sequentia exempla desumo.

a) In Civitate Trivandrum (in Malabaria) tum Episcopus Quilonensis tum Episcopus Cochiensis habent ecclesias.

b) In Tuticorin et Trichinopoly, tum Episcop. Trichinopolitanus tum Episcop. Meliaporensis ecclesias habent.

c) In civitate Bombay et Archiepiscopus Bombayensis et Episcop. Damnensis, uterque residentias episcopales et ecclesias habent.

d) Idem in civitate Madraspatana tum Archiepiscopus Madraspatanensis tum Episcopus Meliaporensis.

e) In civitate Calcutta, tum Archiepiscopus Calcutensis tum Episcopus Meliaporensis ecclesias, scholas et alias institutiones habent.

N.B. Ad visitandas suas ecclesias in Culcutta, episcopus Meliaporensis debet transire non solum per parochias alienae jurisdictionis sed etiam per dioceses variorum episcoporum. Sunt enim quatuor dioceses inter Calcuttam et Meliaporen.

3. Idem videre est etiam in ipsa Italia.

4. Imo hodie inter Vicariatum Ernaculani (sic) et Chenganachery, non existit divisio territorialis seu naturalis sed tantum divisio per ecclesias (quod videre est in decretis S. Congregationis et etiam in libro cum titulus Missiones Catholicae). Inde nulla difficultas adhuc orta est nec oriri potest.

5. Etsi in aliis civitatibus, aliquae difficultates ex bina jurisdictione oriuntur, in nostro casu nulla difficultas imaginari quidam potest quia numqua fuerunt matrimonia seu commixtio inter Sudistas et Nordistas etsi in caeteris contuntur invicem.

6. Ideoque eandem nostram opinionem ante 15 annos S. Congregationi proposuerat Reverendissimus Dominus Lavigne S. J. (nunc episcopus Trincomalunsis in Ceylon) qui fuit per 9 annos Vic. Apost. Kottayamensis pro utraque nostra gente. Haec etiam opinio ejus forsitan videri potest in archivio S. Congregationis. Ultima hebdomada datae fuerint duae epistolae Revmis Secretariis, una Revmi Domini Lavigne, altera Rev. Ricard S. J. ejusdem Secretarii scriptae ante 14 annos quae esprese dicunt opinionem Domini Lavigne circa divisionem Vicariatus Kottayamensis in duo pro Suddistis nempe et Nordistis.

7. Me et vicariatuum meum nullo modo afficit quaestio de Sudistis set Nordistis. Tamen causam hanc vehementer advoco, quia necesse est pacem pro semper stabilire in nostra ecclesia pro gloria Dei et preservatione Fidei.

8. Haec eadem est ratio cur Revmus Dom. Pareparambil qui signaverat in ipsa nostra collectiva petitione ulterius Revmus. Secretario scripsit, dicens unicum medium pacem stabiliendi esse dividere Vicariatuum Changanacheriensem.

9. Haec divisio sic fieri potest. Revmus Dom. Makil Vicarius Apost. Kottayamensis constituatur habeatque jurisdictionem super omnes ecclesias omniaque sacella Sudistarum cum parochianis seu populo eorundem, et novus Apost. Vicarius apponatur in Changanachery et sic nulla erit confusio.

10. Beatisimus Pater mihi dixit in supradicta audientia "Desideramus et nos pacem pro semper stabilire", quod optime obtinetur per medium propositum. Aliter status Vic. Changanachery pejor fiet quidem in detrimentum animarum. His dictis exonero conscientiam meam.

Deosculando S. Purpuram Eminentiae vestrae

Servus obsequentissimus, + J. Menachery Vic. Ap. Trichurensis

Romae, 8 Julii 1911.

**39. REPORT OF CARDINAL AGLIARDI ABOUT THE
MEASURES TO BE ADOPTED FOR THE
PACIFICATION OF THE VICARIATE OF
CHANGANCHERRY**

R. O., Anno 11 – N. 12, Siri Malabarici, Prot. N. 30391

Sacra Congregazione de Propaganda Fide per gli Affari del
Rito Orientale

Ponente, L'Eminentissimo e Reverendissimo Signor Cardinale
Antonio Agliardi

Relazione con Sommario circa i provvedimenti da adottare
per la pacificazione religiosa del Vicariato di Changancherry (1911)

Luglio 1911, Roma, Tipografia Poliglotta Vaticana.

Emi e Rmi Signori,

1. Una grave agitazione, più che decennale, inaspritasi nel
volgente anno, turba profondamente il Vicariato Apostolico soriano
di Changanaccherry. Come ben sanno le EE. VV. la Chiesa siro-
malabarese è divisa nei tre Vicariati di Trichur di Ernaculam e di
Changanacchery eretti l'anno 1896; nei primi due non si hanno a
deplorare gravi inconvenienti, mentre nel terzo si è delineato un vasto
movimento di rivolta contro l'attuale Vicario Apostolico Mons.
Matteo Makil, ora presente in Curia in attesa di provvedimenti. Una
parte del popolo è ancora ligia al detto Prelato, ma un gran numero
di fedeli che costituisce la maggioranza, sobillato dal clero e
specialmente dal sacerdote sospeso Karukakkalam non serba più
sentimenti di rispetto, e vuole svincolarsi dalla giurisdizione spirituale
del medesimo. Di questa tendenza sono prova eloquente le lettere,

i telegrammi, le proteste innumerevoli diramate negli ultimi mesi con incredibile pertinacia a tutti i personaggi più eminenti ed a tutti gli organi principali della S. Sede; proteste ove Mons. Makil viene accusato di negligenza nell'amministrazione del Vicariato, di durezza, di parzialità, di violata giustizia. Della medesima tendenza sono altresì prova lampante le pubbliche manifestazioni verificatesi nelle vie ed anche in parecchie chiese di Changanaccherry, dove clero e popolo rivolgendosi all'effigie del S. Padre ivi a bella posta collocata, ha più volte ripetuto il grido: *Beatissime Pater, eripe nos, libera nos a Domino Makil.*

2. Volendo ora indagare le cause della rivolta esse possono facilmente ridursi a due: l'una remota, l'altra prossima. Causa remota del fenomeno è un fattore psicologico ben noto, cioè il carattere stesso del popolo malabarese, carattere di cui anche gli antichi Missionari tracciarono esattamente il profilo. Basterebbe, a tale effetto, citare Mons. Marcellino Berardi il quale scriveva nel 1883 le seguenti parole: "Quando il Vicario Apostolico di Verapoly si accinse alla riforma del clero soriano e fondò nel 1866 il grande Seminario di Puttempally molti preti malabaresi feriti nell'interesse per la soppressione degli antichi collegi minacciarono di abbracciare lo scisma. Allora il Vicario Mons. Bernardino disse: Lasciateli gridare; è proprio dei Malabaresi il protestare e l'agitarsi; se si desse loro ascolto non si farebbe mai nulla". Con tale giudizio armonizzano perfettamente le altre relazioni dei Missionari, sia antichi sia recenti, i quali dipingono sempre il popolo malabarese come un popolo fanciullo, che non sa mai adagiarsi tranquillamente nell'ordine già costituito, ma vagheggia sempre novità più o meno peregrine. Questa febbre o mania di mutazioni può dunque ritenersi come la causa remota dell'attuale movimento. Però tale fenomeno procede anche da un'altra causa ben più importante, cioè dalle condizioni etniche speciali che si riscontrano nel Vicariato di Changanaccherry. Ciò è tanto vero che negli altri due Vicariati di Trichur e di Ernaculam, ove la situazione è diversa, non si ha a deplorare attualmente alcuna lotta

religiosa. Qual è dunque l'elemento speciale, qual è il germe delle discordie che turbano il Vicariato di Changanacherry?

3. La sorgente del dissidio religioso è l'esistenza nella detta provincia di due nazionalità distinte ed irreducibili, che furono e sono tuttora in antagonismo fra loro. Questi due gruppi etrogeni rispondono al duplice nome di Nordisti e Suddisti, nome che come si venderà in seguito non rispecchia una divisione di caste giusta il noto concetto e significato indiano, ma esprime due razze o nazionalità diverse. Certamente fra Nordisti e Suddisti ha luogo anche una distinzione di grado sociale (aristocratico e popolare) ma essa non costituisce il divario fondamentale o la nota caratteristica dei due partiti; essa piuttosto si associa *per accidens* alla diversa nazionalità dei due gruppi. La distinzione attuale fra Nordisti e Suddisti non è geografica, sebbene la massima parte dei Suddisti si trovi geograficamente nel Sud del Malabar. I Nordisti secondo la tradizione rappresentano i cosiddetti cristiani di S. Tommaso, cioè discendono dagli Indiani che per opera dell'Apostolo abbracciarono il Cristianesimo; mentre i Suddisti discendono da alcuni emigrati della Mesopotamia e della Persia condotti l'anno 345 nel Malabar da un tal Tommaso Cana. L'origine dei due nomi deriva dal fatto che nei primi tempi i Nordisti occuparono la parte settentrionale ed i Suddisti la parte meridionale nella città di Cranganore; in seguito però i due gruppi s'infiltrarono e si dispersero qua e là, ed ora perciò quei nomi non rappresentano che la diversa origine dal punto di vista nazionale. Questa successiva, infiltrazione e mescolanza non mutò peraltro l'atteggiamento dei due gruppi nei riguardi delle loro relazioni sociali, civili, religiose. Le due classi non hanno quasi alcun contatto; Nordisti e Suddisti non contraggono matrimonio fra di loro, non frequentano le chiese appartenenti all'altra nazionalità, non vogliono parroci di altra razza etc. Naturalmente, come cristiani essi respingono tutti gli errori religiosi dell'India, ammettono l'unità della specie umana, il dogma della creazione, il dogma della Redenzione, l'identità di origine e fine in tutti gli uomini, la fratellanza universale introdotta dal Vangelo e le

altre dottrine teoretiche e pratiche insegnate dalla Chiesa, ma vogliono tuttavia mantenere inalterato il loro tipo nazionale e vivono perciò in un circolo chiuso, imitando altre popolazioni emigrate nell'India come gli Ebrei, i Persiani, etc.

4. Questo deciso atteggiamento dei Nordisti e Suddisti dimoranti nel Vicariato di Changanaccherry ha generato sempre non lievi difficoltà nel governo ecclesiastico di quella provincia. Sono noti gli espedienti adoperati nei tempi decorsi da questa S. C. per mitigare i conflitti ed ottenere la pacificazione degli animi⁴. L'agitazione

⁴ Ecco in scorcio le fasi storiche delle ultime vicende soriane. Dal pontificato di Alessandro VII fino al 1886 i Soriani furono sottoposti al governo dei Padri Carmelitani che aveva la Missione del Malabar. Segnalati furono i servigi resi nel passato da questi religiosi alla detta nazione, la quale tuttavia, specie nell'ultimo periodo, mostrò un ardente desiderio di sottrarsi alla loro giurisdizione. Le reiterate istanze dei Soriani furono per molto tempo respinte dalla Propaganda la quale dai Missionari latini riceveva informazioni poco benevole sul loro conto. In queste relazioni si dipingevano sempre i Soriani a tinte troppo cariche come turbolenti, ignoranti, refrattari alla disciplina etc. Ebbero luogo in seguito i luttuosi avvenimenti dello scisma di Mellus, vescovo caldeo di Akra intruso nel Malabar che trascinò con sè circa 24000 soriani, dei quali 8000 sono ancora separati dalla Chiesa. A sedare quello scisma nel 1876 fu mandato Mons. Meurin allora Vicario Apostolico di Bombay ma la sua missione riuscì piuttosto sterile di risultati pratici, sia per i dissapori sorti fra lui e l'Arcivescovo di Verapoly, sia per mancanza di tatto nel maneggio degli affari. Quindi nel 1877 fu mandato in India un nuovo Visitatore Mons. Ignazio Persico, il quale riferì ampiamente e descrisse la situazione religiosa dei Soriani ponendo in rilievo la necessità di aderire in qualche modo alle loro aspirazioni. In conformità a queste vedute la S. C. di Propaganda volle che si nominasse un Coadiutore Carmelitano all'Arcivescovo di Verapoly affinché si prendesse cura speciale dei Soriani, scegliendo a tal uopo un Vicario e quattro consiglieri della detta nazione. Queste sagge risoluzioni del 1877 non sortirono l'effetto desiderato. Il Vicario Generale ed i quattro consiglieri soriani non furono eletti, ed il Coadiutore per la sua dipendenza da Mons. Mellano riuscì sempre persona poco grata ai Soriani. Le proteste di questi contro le sopraffazioni dei Latini proseguirono senza interruzione, ed allora la Propaganda invitò il Delegato Apostolico

presente non è che un nuovo capitolo da aggiungere alla storia delle antiche lotte religiose. L'attuale Vicario Apostolico di Changanaccherry è Suddista; egli fu scelto nel 1896 perché fra tutti i candidati era giustamente ritenuto il più degno; tuttavia appunto perché Suddista non poteva riuscire persona grata ai Nordisti, i quali

delle Indie Mons. Agliardi (ora Emo Agliardi) a recarsi nel Malabar per esaminare la situazione e proporre gli opportuni provvedimenti. Egli, dopo accurata visita, lumeggiò il vero stato dei Soriani, le loro ardenti aspirazioni, il fermento che regnava nel clero, le buone qualità di parecchi sacerdoti, i pericoli che circondavano quei fedeli, e combattendo la tesi e le tergiversazioni dei Missionari sostenne con felice intuito la necessità di separare l'amministrazione spirituale dei latini da quella dei soriani e di erigere a favore di questi due Vicariati. I Vicari Apostolici potevano per la prima volta essere europei di rito latino, ma essi dovevano in seguito venir surrogati da Vescovi Soriani. Entrando in quest'ordine d'idee la Santa Sede nel Maggio 1887 eresse due Vicariati Apostolici nelle città di Trichur e di Kottayam; li affidò a due Prelati latini, i quali però dovevano eleggere un Vicario Generale e quattro consiglieri di rito soriano. Spuntò allora nel Vicariato di Kottayam la difficoltà creata dall'antagonismo fra Nordisti e Suddisti; i Nordisti allegando la loro preminenza numerica e sociale vedevano di mal occhio che un Suddista partecipasse al Consiglio del Vicariato; i Suddisti all'opposto desideravano non uno ma due Consiglieri e non intendevano soggiacere al governo di un Vicario Generale Nordista. Allora, questa S. C. esaminata, la questione circa lo speciale organamento da darsi ai soriani Suddisti decise il 20 Maggio 1888 di concedere ai medesimi un distinto Vicario Generale con due consiglieri muniti delle stesse facoltà e privilegi già accordati agli altri. In tal modo si ristabilì una relativa calma. In seguito, cioè nel 1896, sembrando maturo il momento, la S. Sede, soppressi i due Vicariati, ne eresse tre (Trichur, Ernaculam, Changanaccherry) facendo una precisa ripartizione di parrocchie ed affidandoli a tre Vescovi soriani che sono appunto gli attuali Vicari Apostolici. In Trichur ed in Ernaculam regna la pace religiosa; solo in Changanaccherry ove sono i Nordisti e Suddisti è scoppiato il dissidio fra le due nazionalità, ciascuna delle quali desidera un proprio Vescovo. Il gruppo che ora insorge è quello Nordista; esso non vuole esser sottoposto alla giurisdizione di Mons. Makil Suddista invertendosi le parti, ed affidato il governo di tutto il Vicariato ad un Vescovo Nordista, insorgerebbe senza dubbio l'elemento Suddista. Tale è la situazione presente.

a poco a poco organizzarono le loro forze ed iniziarono la lotta contro il Prelato. Essendo poi i Nordisti, sia per numero sia per censo sia per preminenza sociale, molto più potenti dei Suddisti, è facile immaginare quali imbarazzi abbiano creato con la loro rivolta al Vicario Apostolico. Lo stesso Mons. Makil confessa candidamente di aver perduto ogni autorità di fronte ai Nordisti, e ritiene che ove non si adottino provvedimenti a favore dei medesimi il suo ritorno nel Malabar sarebbe il preludio di gravissimi disordini. Anche il Delegato Apostolico delle Indie Mons. Zaleski esprime più volte lo stesso parere. Certo il nostro popolo Soriano è schiettamente cattolico e devoto alla S. Sede; ma la sua fede, sebbene sincera, non è così salda da resistere a qualsiasi suggestione degli avversari, massime quando è posto abilmente in giuoco il sentimento nazionale. Basti citare gli ultimi due scismi avvenuti in tempo recente; l'uno consumato per opera di Mar Rochos nel 1861 e l'altro nel 1874 per iniziativa di Mons. Mellus. Ora nel caso nostro i Nordisti che si ritengono e sono in realtà la classe più elevata, più aristocratica, più colta di Changanacherry, vedono con dispetto e non amano soggiacere alla giurisdizione spirituale di un Suddista.

5. Questa agitazione non è circoscritta fra pochi sacerdoti e fedeli ma si è rapidamente dilatata ed irradiata in tutte le chiese Nordiste. Anzi, come scrive il P. Bonifacio Rettore del Seminario di Puttempally (20 Marzo 1911): “videtur esse fere communis coniuratio inter Nordistas ut Rev. Ep. Makil non amplius admittatur ab Ecclesiis Nordistarum post reditum. Iste spiritus castarum est res terribilis. Neque meliores sunt accessibiles pro aliquo bono consilio. Nordistae si ipsis contingeret exagitare Ep. Makil celebrarent impiissimos triumphos. Ego dixi semel ad aliquem sacerdotem nordistam valde obstinatum in suis praeiudiciis “casticis” quasi per iocum: Si vos ita agitabitis poterit vobis accidere quod ad multos annos non accipietis episcopum vestri ritus sed S. Sedes imponet vobis aliquem Europaeum fortem et strenuum qui tamquam S. Sedis Delegatus vestram Ecclesiam gubernabit, usque dum obedietis et

absistetis a vestris diabolicis agitationibus. Ipse respondit: Hoc erit nobis iucundissimum et omnes erimus contenti ». Gioia che avrebbe certo una brevissima durata, perchè i Soriani han sempre gridato contro i Vescovi *latini* a cui prima erano soggetti, ma che rivela la profonda avversione dei Nordisti verso i Suddisti; tanto profonda da far preferire un Vescovo *latino* ad un Vescovo *soriano* ma Suddista. Anche il Delegato Apostolico Mons. Zaleski scrive in data 4 Aprile u. d. che esiste una congiura per impedire a Mons. Makil di ripigliare l'amministrazione del Vicariato dopo il suo ritorno da Roma. Questa congiura dice il Delegato, è stata iniziata da sacerdoti *dell'antico testamento*, cioè da preti rozzi, ignoranti, imbevuti di fanatismo.

Così pure Mons. Zaleski comunica in altro foglio del 5 Maggio u. d. la notizia che i Nordisti di Changanaccherry riuniti nella sala del Municipio hanno testè deciso di non pagare più il cattedratico (5% della rendita) finchè non sarà nominato un Vescovo Nordista. Questi fatti ed altri somiglianti che potrebbero addursi, dimostrano che il fuoco della rivolta si è progato a tutte le classi Nordiste di Changanaccherry. Le accuse che si muovono contro Mons. Makil non hanno alcun fondamento e sono un semplice pretesto per colpire il *Suddista*. Mons. Makil, scrive il Delegato stolico, (4 Aprile 1911) è un santo prelado. I disordini del suo Vicariato procedono dal fatto che egli è Suddista. Accertata la causa del grave dissidio religioso, conviene ora esaminare quali siano i provvedimenti più atti a ristabilire la pace.

6. Il primo provvedimento suggerito dal Delegato Apostolico sarebbe la rinuncia assoluta di Mons. Makil all'ufficio di Vicario, e la nomina di un Vescovo Nordista che lo sostituisca. Il rimedio è radicale; ma in primo luogo si può osservare che Mons. Makil non è dimissionario, e che, attese le sue buone qualità, non sembra giusto imporgli la rinuncia al Vicariato sia pure per motivi di ordine pubblico. Oltre a ciò il ritiro assoluto di Mons. Makil sarebbe salutato dagli agitatori come una brillante vittoria, e costituirebbe un precedente

molto pericoloso nel Malabar. Finalmente la sostituzione di un Vescovo Nordista ad un Prelato Suddista riuscirebbe gradita ai Nordisti, ma urterebbe fortemente il partito opposto che ora governa, e sorgerebbe di nuovo dall'altro lato una viva e pertinace opposizione.

7. Il secondo provvedimento suggerito anche dal Delegato Apostolico sarebbe la nomina di un Coadiutore Nordista con futura successione a Mons. Makil. Il rimedio sembra buono: perché atto a calmare gli spiriti bollenti dei Nordisti, ma non è scevro di difficoltà ed offre qualche inconveniente. In primo luogo, posta la tensione attuale degli animi non è facile trovare un prelato Nordista che voglia collaborare in buona armonia con Mons. Makil nel ministero episcopale. La materia del contendere non mancherebbe e perciò sorgerebbero presto attriti, divergenze, litigi. Oltre a ciò il provvedimento, sia pure coronato da felici risultati, sarebbe sempre precario; poiché surrogando fra qualche anno il prelato nordista al Vescovo suddista che cosa avverrebbe? S'invertirebbero le parti, e la sostituzione provocherebbe senza dubbio il malcontento dei Suddisti.

8. Un terzo provvedimento suggerito dai Vicari Apostolici siriani (Sommario N. I) sarebbe quello di stabilire una rotazione al potere nel governo ecclesiastico di Changanaccherry. Dovrebbe cioè il Vicario Apostolico di Changanaccheuy aver sempre un Coadiutore del partito opposto con futura successione, in modo che ad un Suddista succedrebbe un Nordista e ad un Nordista un Suddista. Questa soluzione non sarebbe precaria ma avrebbe i caratteri della continuità e potrebbe bilanciare le tendenze e le aspirazioni dei due gruppi opposti. Tale provvedimento pare anch'esso degno di esame. Rimarrebbe peraltro la difficoltà del costante dualismo fra Coadiutore e Coadiutore; dualismo che creando una permanente complicazione organica nel governo ecclesiastico può essere il focolare di gravi o almeno frequenti litigi.

9. Un altro rimedio proposto e raccomandato come il più efficace da tutti e tre i Vicari Apostolici soriani (Sommaro N. I) è la divisione dell'attuale Vicariato di Changanaccherry in due distinti Vicariati l'uno per i Nordisti, l'altro per i Suddisti. Sviluppando questo nuovo progetto, i tre Prelati osservano che sarebbe opportuno erigere in Kottayam un nuovo Vicariato per i Suddisti residenti in quello di Changanaccherry, ed annettervi le poche chiese Suddiste ora comprese nel perimetro di quello di Ernaculam. Al nuovo Vicariato di Kottayam, centro principale dei Suddisti, verrebbe trasferito Monsignor Makil, e per i Nordisti si nominerebbe un nuovo Vicario Apostolico della stessa nazionalità residente in Changanaccherry, centro principale dei Nordisti. I Suddisti sono circa 30000 con 27 chiese, 10 cappelle, 30 sacerdoti. I Nordisti di Changanaccherry sono, in cifra rotonda, 100000 ed hanno 100 parrocchie e circa 150 sacerdoti. Una divisione territoriale esatta non è possibile, perché sebbene molti paesi siano esclusivamente Nordisti ed altri esclusivamente Suddisti, tuttavia in alcuni luoghi le due popolazioni vivono nella stessa città, sebbene ciascuna con chiesa propria. Ciò sembra, cercare qualche inconveniente perché nella medesima città e sopra fedeli del medesimo rito soriano verrebbe esercitata la giurisdizione spirituale da due Vescovi parimenti Soriani. Si noti però che ogni parrocchia, ogni chiesa, ogni cappella, ogni istituto o è Nordista o è Suddista; quindi sebbene si trovino in parte nel medesimo territorio, le famiglie e le proprietà sono già distinte anzi separate in forma così netta e precisa che nessun conflitto di giurisdizione può aver luogo fra i due Prelati. Del resto un fenomeno simile si riscontra anche oggi nei Vicariati di Ernaculam e di Changanaccherry che hanno una zona di territorio comune e dove i limiti giurisdizionali sono determinati con altro criterio cioè *dal numero delle parrocchie assegnate a ciascun Vicariato dai Brevi Pontifici del 1896*. Anche in Bombay una chiesa e quartiere della città è sottratto alla giurisdizione dell'Arcivescovo, e, per ragione del Patronato portoghese, dipende da altro Vescovo latino. Lo stesso avviene in Madras ed in altre città.

10. In tal modo resterebbero soddisfatte le esigenze dei due gruppi antagonisti. Cessate le lotte religiose che paralizzano l'azione cattolica e disonorano la nostra Chiesa siriana di fronte agli scismatici ed agli eretici, sorgerebbe in quella vasta regione l'auspicata concordia di tutte le nostre forze convergenti al medesimo scopo, cioè alla dilatazione del cattolicesimo. Il progresso che si è constatato negli ultimi decenni in Trichur ed in Ermaculam, ove non ha luogo il funesto dissidio, si svolgerebbe gradatamente anche nei due nuovi Vicariati; la doppia garanzia data ai Nordisti ed ai Suddisti non solo gioverebbe per sempre a consolidare la pace fra i cattolici, ma formerebbe altresì un centro di attrazione per i dissidenti siriani, divisi anch'essi per nazionalità in due gruppi, ciascuno dei quali ha naturale simpatia per il gruppo cattolico omogeneo, purché governato da un Vescovo connazionale. Sembra anzi che alcune principali famiglie giacobite suddiste residenti in Kottayam abbiano già manifestato il proposito di convertirsi, subordinandolo però alla condizione ed alla certezza di avere *per sempre* un Vescovo cattolico Suddista. Anche il Delegato Apostolico delle Indie Mons. Aiuti associandosi al parere di Mons. Lavigne espresse nel 1887 il suo convincimento circa la probabile conversione di molti giacobiti suddisti, qualora fosse concessa ai cattolici suddisti una propria amministrazione. Inspirandosi a tali vedute la Propaganda volle in qualche modo secondare il movimento concedendo nel 1886 e nel 1889 prima un consigliere e poi anche un Vicario Generale suddista, ma questa modesta iniziativa era sempre un tenue palliativo, non già una vera e piena soluzione del problema, perché i Suddisti bramavano ardentemente non solo un Vicario Generale ma un Vescovo proprio. Ora col nuovo progetto si tratterebbe appunto di entrare in quest'ordine di idee, ampliando i provvedimenti già presi, coronandoli ed integrandoli con la divisione del presente Vicariato in due Vicariati, l'uno Nordista, l'altro Suddista.

11. I tre prelati siriani che sono in grado di valutare esattamente la gravità della situazione, propongono e raccomandano questo

progetto come il più atto a ripristinare l'ordine nel Vicariato di Changanaccherry. Degno di plauso è il nobile disinteresse mostrato da Mons. Makil, il quale pur di raggiungere la vagheggiata pacificazione religiosa, non solo consente ma di sua iniziativa, propone la propria *dmiinutio capitis*, cioè la cessione di tutti i Nordisti ad altro Vescovo loro connazionale, riservando per sé solo la piccola minoranza dei Suddisti.

12. Resta ora a vedere quale sia il giudizio formulato in proposito da Mons. Zaleski. Il Delegato Apostolico delle Indie ritiene che il migliore espediente sia la nomina di un Coadiutore nordista con futura successione a Mons. Makil. Quanto al progetto di separare il Vicariato di Changanaccherry in due Vicariati distinti, l'uno Nordista, l'altro Suddista, egli si dichiara recisamente contrario. A sostegno di questa ultima tesi Mons. Zaleski osserva che la effettuazione del detto progetto non sarebbe coronata da esito felice, cioè non raggiungerebbe, attesa l'abituale turbolenza dei Soriani, la pacificazione degli animi. Oltre a ciò la nomina di un Vicario Nordista e di un altro Suddista nello stesso territorio costituirebbe per il Malabar, anzi per tutta l'India, un precedente funesto, perchè sarebbe un vero ed ufficiale riconoscimento delle *caste* e di tutte le loro stravaganti esigenze. Ogni casta indiana vorrebbe in seguito avere il proprio Vescovo, anzi il proprio parroco con danno immenso della disciplina ecclesiastica. Questo vaticinio catastrofico del Delegato Apostolico non è peraltro in armonia con altri autorevoli giudizi. Mons. Lavigne e Mons. Aiuti, ad esempio, associandosi al giudizio già formulato dal primo Delegato Apostolico delle Indie, Mons. Agliardi, espressero fino dal 1887 il parere che fra alcuni anni sarebbe stata opportuna la separazione dei Nordisti dai Suddisti mediante la nomina di due Vescovi appartenenti ai rispettivi gruppi. Gioverebbe anche notare che in altre occasioni, il giudizio pessimista di Mons. Zaleski fu poi smentito dai fatti. Così ad esempio quando nel 1896 i Soriani furono sottratti alla giurisdizione di prelati latini, Mons. Zaleski rimase atterrito e dichiarò che tale provvedimento era esiziale, ma in

realità non si è ancora verificata alcuna catastrofe; anzi, come confessa lo stesso Delegato, l'ordine e la disciplina ecclesiastica hanno registrato un sensibile progresso fra i Soriani ove non è rimasta delle antiche lotte altra traccia tranne quella dei Nordisti e Suddisti nel Vicariato di Changanacherry. La pacificazione di Trichur e di Ernaculam può dirsi un fatto compiuto. Ma prescindendo da ciò e lasciando da parte i vaticinii circa l'esito del progetto, si può dire che esso è il riconoscimento ufficiale dei pregiudizi indiani intorno alle caste? No. In primo luogo altro è consacrare gli errori religiosi da cui scaturiscono le caste indiane, altro è riconoscere o tollerare lo stato civile e le conseguenze giuridiche, sociali, economiche di un fatto od istituto vigente in un luogo, e adattare la disciplina ecclesiastica in conformità ad alcune determinate esigenze. Lo stesso Mons. Zaleski che propone di nominare un Coadiutore *Nordista*, con futura successione a Mons. Makil *Suddista*, non riconosce forse con tale proposta le esigenze di quel sociale organamento gerarchico che regna nelle classi soriane di Changanacherry? Ma anche omesso tutto ciò, importa moltissimo notare che nel caso nostro non si tratta di caste indiane diverse, ma di nazionalità diverse. I Nordisti sono indiani aborigeni, i Suddisti invece sono oriundi della Persia e della Mesopotamia. Ad illustrare questo punto che è il punto più delicato del problema, sarà opportuno citare qualche documento storico.

13. Fra Vincenzo Maria di S. Caterina, uno dei più antichi missionari carmelitani del Malabar, nel suo libro intitolato "Viaggio alle Indie orientali" scrive: "I Cristiani soriani del Malabar si dividono in due fazioni l'una del Nord, l'altra del Sud. Fra esse corre anche la diversità di colorito; i Nordisti hanno carnagione più oscura, i Suddisti più bianca. Gli uni sono contrari agli altri di genio, onde non s'uniscono mai in matrimonio, non hanno case comuni, nè i parroci possono essere se non della propria nazione. Però nelle ragioni universali della cristianità sono indivisi, un cuore ed un anima".

La stessa cosa afferma Mons. Giuseppe Sebastiani primo Vescovo Carmelitano del Malabar nel suo libro pubblicato l'anno 1683 col titolo "Seconda spedizione alle Indie Orientali".

Anche Fra Giovanni Facondo Raulin nella sua opera "Historia Ecclesiae Malabaricae" riferisce come certa, la tradizione circa le origini dei Suddisti soriani, che costituiscono non già una delle molte caste indiane, ma una diversa nazionalità penetrata nel Malabar per opera di Mar Tommaso Cana.

Così pure spiega l'origine dei Suddisti lo storico protestante James Hough nel suo libro "History of Christianity in India" pubblicato in Londra l'anno 1839.

A tale opinione aderiscono espressamente gli scrittori contemporanei. Mons. Lavigne ad es. inviando alcuni dati statistici ad un periodico inglese scriveva nel Marzo 1893 le seguenti parole: "Christiani sub iurisdictione mea (Kottayam) sunt numero circiter 150,000 et pertinent ad duas *nationes*, Nordistae et Suddistae. Nordistae sunt proprie dicti Christiani Divi Thomae et sunt plures numero. Suddistae vero sunt descendentes quorumdam qui immigrarunt in Malabariam circa finem tertii saeculi, duce Thoma Cana".

Nella statistica ufficiale del regno di Travancore (Census of India 1901) si legge: La tradizione dice che Tommaso Cana e la sua colonia discesero da Bagdad con un Vescovo, due sacerdoti e due diaconi. Essi comprendevano 72 famiglie appartenenti a 7 tribù. Tommaso fu ricevuto con grandi onori in Cranganore.

Così pure la statistica ufficiale del regno di Cochin, pubblicata il 1901, riferisce: "Nella metà del secolo quarto un tal Tommaso Cana, recatosi da Bagdad nel Malabar insieme ad alcuni ecclesiastici e laici, si adoperò con grande ardore per migliorare lo stato spirituale dei Malabaresi. Giusta la tradizione, questi coloni presero stanza nel mezzogiorno, mentre i cristiani nativi erano agglomerati nel

settecento di Cranganore. Dopo la dispersione i Suddisti serbarono le proprie tradizioni e le proprie glorie ricusando sempre il matrimonio con gli altri, ed il nome di Nordista fu applicato ai Cristiani oriundi del Malabar. Nelle feste nuziali i Suddisti cantano ancora inni per commemorare ed onorare la storia della colonizzazione del Malabar da loro compiuta”.

14. Da questi ed altri documenti che per brevità si omettono, apparisce ben chiara la diversa nazionalità dei Nordisti e dei Suddisti. Essi non costituiscono due caste indiane, ma due razze etnicamente distinte, i Nordisti sono indigeni, i Suddisti sono una colonia emigrata dalla Mesopotamia. Fra noi soriani, diceva testè in un colloquio privato Mons. Menachery, non esiste punto differenza di caste; proposizione confermata anche da Monsignor Makil. Tale giudizio non consuona con quello del Delegato Apostolico e di alcuni missionari latini; ma forse la contraddizione è più apparente che reale. Infatti il nome *casta* talora si prende in senso specifico, ma spesso si adopera, in significato più ampio ed allora è sinonimo di classe; così ad es. anche fra noi non mancano scrittori che parlano della casta sacerdotale, della casta militare etc. Con questa larghezza ed elasticità di espressioni si può ben dire che i Nordisti e Suddisti sono due caste, cioè due classi sociali, l'una più aristocratica l'altra più popolare, classi per inveterata tradizione, in antagonismo fra loro. Questo dualismo, peraltro, che in qualche modo esiste presso tutti i popoli, massime di mista nazionalità, non coinvolge e non presuppone affatto l'esistenza delle caste nel significato preciso e specifico, riflesso dei pregiudizi, della vita e dei costumi indiani. Da ciò segue che la concessione di un Vescovo Nordista per i Nordisti, e di un prelado Suddista per i Suddisti, non sarebbe punto una quasi ufficiale canonizzazione dei concetti di casta dominanti nell'India, ma solo potrebbe dirsi il riconoscimento delle speciali esigenze di due nazionalità in conflitto fra loro. Non è perciò esatta quest'affermazione del Delegato Apostolico: La nomina di due Vescovi soriani nel Vicariato di Changanacherry consacra i pregiudizi delle caste e schiude la

via innumerevoli domande di smembramento di diocesi indiane. No, la situazione di Changanaccherry ove sono a contatto due nazionalità distinte ed irreconciliabili, è totalmente diversa da quella delle altre diocesi indiane, e la eventuale nomina di due Vescovi soriani nel detto Vicariato non potrebbe mai invocarsi come un precedente a favore di altre divisioni giurisdizionali. Le caste indiane non formano nazionalità distinte; perciò la parità non regge.

15. Dalle cose esposte si rileva che i migliori progetti concretati per la pacificazione religiosa di Changanaccherry sono in realtà due. O smembramento dell'unico Vicariato attuale in duplice Vicariato, l'uno per i Nordisti, l'altro per i Suddisti; ovvero nomina di un Coadiutore Nordista con futura successione a Mons. Makil. Quest'ultimo progetto, poi, si può attuare sotto forme diverse, cioè o come un provvedimento eccezionale circoscritto solamente *al caso presente* o come un provvedimento organico da adottarsi anche in avvenire, talchè il Vicario Apostolico di Changanaccherry debba *sempre* avere un Coadiutore appartenente all'altra nazionalità e si stabilisca così una rotazione dei due partiti nel governo ecclesiastico di quel Vicariato. Quanto alla residenza del Coadiutore si può scegliere fra Kottayam e Changanaccherry (Sommario N. I).

16. Circa l'eventuale nomina di un nuovo Vescovo soriano, sia Mons. Zaleski, sia i tre Vicari Apostolici, dietro invito della Propaganda, hanno declinato i nomi di alcuni sacerdoti. Mons. Zaleski afferma che l'unico sacerdote soriano degno dell'episcopato è il Rev. Ciriaco Vetticappallil, di cui descrive le qualità fisiche, intellettuali e morali (Sommario N. II). Mons. Makil propone la seguente terna 1.° Tommaso Kurialacherry 2.° Emmanuele Poothottam. 3.° Giacomo Kadavil (Sommario N. III). Mons. Giovanni Menachery, Vicario Apostolico di Trichur presenta invece questa graduatoria. 1.° Andrea Kalapurakel. 2.° Tommaso Kurialacherry. 3.° Giacomo Kallarakell (Somm. N. IV). Finalmente Monsignor Luigi Pareparambil Vicario Apostolico di Ernaculam,

propone la seguente terna. 1.° Giuseppe Kalacherry. 1.° Zaccaria Vachaparambill. 3.° Tommaso Kurialacherry (Sommario N. V).

17. Da ciò si rileva che il sacerdote Tommaso Kurialacherry è il solo candidato verso il quale convergano i voti favorevoli di tutti e tre i Vicari Apostolici. Egli solo ha un triplice suffragio e quindi sembra circondato dalla stima universale. Nel registro del Collegio Urbano ove stette nove anni, si legge di lui, "Vere optimus in omnibus. Fuit diligens Praefectus contubernalis. Pietatem summopere coluit. Ad missionem aptissimus". Viceversa, però il Delegato Apostolico lo dipinge a foschi colori. Ecco le sue parole: "Il sacerdote Tommaso Kurialacherry alunno del Collegio Urbano è mal notato alla Delegazione per le sue tendenze antiromane ed idee simili a quelle degli orientali dell'Oriente turco. Egli è ad eccezione forse di un altro alunno del Collegio Urbano, il più antiromano di tutti i sacerdoti soriani del Malabar" (Lettera del 4 Aprile 1911). Ed altrove ripete che l'unico sacerdote soriano degno dell'episcopato è il Rev. Ciriaco Vetticappallil. Intorno al medesimo furono interpretati Mons. Makil e Mons. Menachery presenti in Curia. Il primo disse di non conoscerlo intimamente, il secondo dichiarò che lo giudicava, non ostante l'età giovanile, degno dell'episcopato.

Riassumendo: La lotta fra Nordisti e Suddisti nel Vicariato di Changanacherry è molto aspra; l'agitazione non è circoscritta fra pochi faziosi, ma dilata e si fortifica ogni giorno in mezzo al clero ed al popolo soriano. Basti dire che in un recente comizio ben 52 sacerdoti protestarono contro l'attuale Vicario Suddista Mons. Makil. La rivolta non ha certo un colorito scismatico, perché i Nordisti vogliono, nel caso attuale, l'intervento della S. Sede di cui riconoscono i diritti, ma può degenerare facilmente in un'agitazione pericolosa. I due ultimi scismi sono una prova lampante della volubilità e leggerezza di questo popolo. Lo stesso Mons. Makil dichiara che urge adottare qualche provvedimento, e che *rebus sic stantibus* egli non può tornare nel Malabar. Il Delegato Apostolico, l'Arcivescovo di Verapoly, il P. Bonifacio rettore del Seminario di

Puttempally, riconoscono tutti la gravità della situazione. Causa del dissidio è la diversa nazionalità dei Nordisti e dei Suddisti. Tutti i palliativi per eliminare il conflitto furono esauriti negli anni scorsi con esito poco favorevole. Molto minore sarebbe la loro efficacia nel momento attuale, in cui il dissidio ha raggiunto una forma più acuta, ed i Nordisti chiedono, non già un Cancelliere od un Vicario Generale ma, un Vescovo della propria nazionalità. I provvedimenti proposti per pacificare il Vicariato sono parecchi ma, salvo modalità accidentali si riducono a due, cioè alla nomina di un Coadiutore Nordista con futura successione, ovvero allo smembramento del Vicariato attuale in due Vicariati distinti l'uno per i Nordisti, l'altro per i Suddisti, aggiungendo a questo le pochissime chiese suddiste appartenenti ora al Vicariato di Ernaculam. Monsignor Zaleski raccomanda il primo progetto; i tre Vicari Apostolici siriani giudicano molto migliore il secondo. Per ciò che riguarda i sacerdoti Nordisti degni dell'episcopato due candidati spiccano per le loro qualità; cioè il sacerdote Ciriaco Vetticappalill proposto dal Delegato, e Tommaso Kurialacherry raccomandato dai Vicari Apostolici.

Dopo ciò sono pregate le EE. VV. a risolvere i seguenti DUBBI

1. *Se convenga dismembrare dai Vicariati Apostolici di Changanacherry e di Ernaculam tutte le parrocchie e chiese Suddiste, ed erigere con esse in Kottayam nuovo Vicariato Apostolico esclusivamente per i Suddisti.*

Quatenus affirmative:

2. *Se convenga trasferire a Kottayam l'attuale Vicario Apostolico di Changanacherry, Mons. Matteo Makil.*

Quatenus affirmative

3. *Se e quale dei proposti sacerdoti Nordisti convenga raccomandare al Santo Padre per Vicario Apostolico di Changanacherry.*

Quatenus negative ad primum:

4. *Se e quale dei proposti sacerdoti Nordisti convenga raccomandare al Santo Padre come coadiutore con futura successione a Mons. Matteo Makil nel Vicariato Apostolico di Changanacherry.*

5. *Se e quali altri provvedimenti convenga adottare.*

In Congregationi Generali de Propaganda Fide pro Negotiis ritus Orientalis, habita die 31 Julii 1911, cui interferunt Emi ac Remi Patres Cardinales Agliardi, Vannutelli Vincentius, Gotti Praefectus, Gennari et Pives y Cuto, ad Dubia: = Circa i provvedimenti da adottare per la pacificazione religiosa del Vicariato di Changanacherry, = referente Emo Agliardi, respondendum censuerunt ut infra:

Ad I^{um} Affermative in omnibus.

Ad II^{um} Affermative,

Ad III^{um} Affermative, et supplicandum S Smo favore R. D. Thomae Kurialacherry.

Ad IV^{um} et V^{um} Provisum.

Ita est.

A Cardinali Agliardi.

40. LETTER OF ZALESKI WITH REGARD TO THE GRAVE SITUATION IN THE VICARIATE OF CHANGANACHERRY

Delegazione Apostolica delle Indie Orientali, No. 4644; Kandy, 26 Agosto 1911.

(A) Sua Eminenza Revma Signor Cardinale G. M. Gotti,

Prefetto della S. C. di Propaganda, Roma

Oggetto: Soriani del Malabar.

Eminenza Rev.ma,

Il torno che prende ora la situazione nel Malabar m'impensierisce assai.

Come l'ho sottomesso in altri Rapporti Mgr. Makil Vicario Ap. di Changanacherry, prima di partire per Roma ha fatto ai agitatori promesse imprudenti d'ottenere dalla S. Sede le concessioni ch'essi desiderano ed un Vescovo (Coadjutore con futura successione) di loro scelta, ed in questo venne appoggiato da Mgr. Vicario Ap. di Trichur, il quale, in quest'affare vede il trionfo della Casta dei Nordisti della quale egli è membro.

Intanto, nei giornali del Malabar furono pubblicate corrispondenze da Roma, per dire lo meno imprudenti nelle quali si descrivano con minuti dettagli le udienze che Mgr. Makil e Mgr. Manacherry ebbero dal S. Padre, in parte sotto forma di dialogo tra il Vescovo e Sua Santità, nelle quali s'insinua al popolo che i Vescovi hanno ottenuti tutto, e specialmente poi l'erezione d'un quarto Vicariato apostolico di Kottayam composto di sole Chiese di Casta Suddista.

L'erezione di questo quarto Vicariato apostolico, non è necessario, non sarà neanche utile, anzi sarebbe nocivo per la Chiesa in India.

Questo provvedimento poi, sarebbe, da parte della S. Sede, un riconoscere ufficialmente il sistema di Caste. Ora noi dobbiamo certo tollerare le Caste, urtarle il meno che è possibile, ma guai se la Chiesa le riconosce ufficialmente tantopiù poi in quello che tocca alla Gerarchia ed all'appuntamento di Vescovi.

L'erezione poi d'un Vicariato Suddista è diffatti impossibile. È una questione che aveva studiato minutamente, quando si trattava della nomina dei Vescovi nativi. Le parrocchie dei Suddisti, del resto poco numerose, sono così sparse nel territorio occupato dai Nordisti che riunirle in un Vicariato, sarebbe stabilire nel Malabar una doppia

giuridizione assai peggiore di quella del Padroado e buttare, in un suolo, purtroppo fertile per questo, la semenza di nuovi e brutti disturbi.

Mgr. Makil capisce meglio forse di altri, che l'erezione di questo Vicariato apostolico Suddista, non è necessario affatto, e non servirà in nessuna maniera per stabilire la pace. Egli ci vede unicamente il trionfo della sua Casta, e per questo insiste.

Per chi conosce cosa è per l'Indiano la Casta, capirà facilmente il contegno strano dei due prelati, i quali poi, col tutelare a Roma i desiderii degli agitatori cercano a meritare il nome di Padri della Patria.

Tutto quello che è necessario è di dare a Mgr. Makil un Coadjutore con futura successione nordista. Se poi Mgr. Makil non considera questo come sufficiente, ch'egli dia la sua demissione, nelle condizioni che aveva esposto nei miei previi rapporti.

La rinunzia di Mgr. Makil avrebbe anche data alla S. Sede più grande libertà nella scelta del suo successore, giacché allora la S. Congregazione non avrebbe da contare, come solito, nella nomina di coadjutori, colle preferenze del Coadjuto.

E della scelta della persona, che succederà eventualmente a Mgr. Makil, come anche da quella del Coadjutore di Ernacolam, dipenderà l'avvenire della Chiesa soriana.

Bisogna poi rassegnarsi, che chiunque verrà eletto, si faranno contra di lui proteste ed agitazioni. Questo è inevitabile: dobbiamo prendere questi Soriani tali come sono. Singolarmente poi dopo il precedente di Kandy, che è già stato pubblicato nei giornali, e che risveglierà, nella mente di tutti i sacerdoti del Malabar la voglia di elegere anche loro il Vescovo.

II.

Intanto, in quest'affare dei Soriani è subentrato un nuovo elemento, cioè le loggie massoniche.

Un'anno fà si era formata nel Vicariato apostolico di Changanacherry una società, indipendente d'ogni controllo della autorità ecclesiastica chiamata: Assemblea sociale dei Cattolici dei regni di Travancore e Cocino:

“Questa Società, scrive Mgr. Pareparambil in datta del 18 Agosto, ha scelto per presidente il Sig. Ciriaco Nidiri, il più acerbo nemico dei Vescovi Cattolici e di ogni Autorità Ecclesiastica; ed i direttori e segretarii sono della stessa stampa. La fine di quest'associazione, come dicono loro è di promuovere il progresso dei Soriani Cattolici, e questa dichiarazione ha procurato loro molti aderenti. Persone semplici, inganate dai agitatori hanno dato il loro nome, ignari dell'intenzione funeste del Presidente e dei Direttori, i quali lavorano, per ridurre i Vescovi ed il Clero nella loro schiavitù.

Il Ciriaco Nidiri, presidente della detta società disse espressamente che per mezzo di questa società si levarà ai Vescovi ed al Clero ogni ingerenza nell'amministrazione dei beni ecclesiastici e si proporrà al Governo di fare leggi a questo scopo.

Lo stesso Nidiri, in un testimonio che diede davvanti al tribunale laico, dichiarò appertamente, che le proprietà ecclesiastiche appartengono unicamente al popolo, che solo ha il diritto d'amministrarle, d'ipotecarle, di venderle, senza che il Papa, i Vescovi ed i Parocci abbino nessun diritto d'impedirlo”.

Ora, colla cooperazione di questa società, fù convocato un Congresso da tenersi in commune coi Giacobiti e coi protestanti.

Mgr. Pareparambil mi scrive in datta del 19 Agosto:

“L'idea di questo congresso e emanata da un gruppo di Giacobiti liberi pensatori che ripudiano ogni autorità ecclesiastica.

Al capo di questi liberi pensatori stà un Vescovo Giacobita, degradato, ed un gruppo di laici. Il presidente del Congresso e diversi direttori sono membri di Loggie Massoniche.”

I tre Vicari Apost. sono anche stati invitati al detto congresso:

Mgr. Pareparambil, non rispose, e fece mettere nel foglio Cattolico di Mananam un avviso ai Cattolici, ricordando loro che non è permesso di prendere parte a tali radunanze comuni coi Giacobiti e coi Protestanti. Mgr. Manacherry rispose che intanto che il Congresso non s'occupa di religione, non vede nessuna ragione perché i Vescovi sarebbero contrari. Mgr. Makil fece rispondere per suo segretario, che augura al Congresso ogni successo e che spera ch'esso servirà a rialzare lo stato sociale dei Cristiani del Malabar.

Queste risposte dei due Vicarii Ap. i quali virtualmente approvavano la partecipazione dei Cattolici a questo congresso di liberi pensatori, valse a Mgr. Pareparambil forti attacchi dalla stampa liberale locale.

Ebbi anche una lettera da Mgr. Arcivescovo di Verapoly, il quale pure chiama la mia attenzione sul pericolo della situazione. Eppoi dice che anche i suoi Cattolici Latini seguono con interesse ed espletazione lo sviluppo di queste mene dei Soriani, allo scopo di fare anche loro un'Associazione indipendente, insubordinata alle Autorità ecclesiastiche ed antagonista all'Ordinario.

Mgr. Arcivescovo di Verapoly poi, come anche Mgr. Pareparambil, mi domandano di diramare istruzioni ai Vescovi del Malabar riguardo al modo di agire con queste Associazioni con spirito poco Cattolico, e di raccomandare l'uniformità.

Una delle cause dei disordini nel Malabar stà nella timorosità esagerata dei Vescovi, che non hanno l'energia richiesta di fare, quando necessario un'atto d'autorità.

D'altronde poi atti troppo frequenti dapparte della S. Sede e del fare assolutamente nulla per impedire e prevenire queste brutte dimostrazioni, stando nell'ignoranza assoluta delle intenzioni della S. Sede e di quello che fù trattato e forse anche deciso durante il soggiorno a Roma di Mgr. Makil e di Mgr. Manacherry.

Se i Coadjutori d'Ernacolam e di Changanacherry fossero stati nominati tre o quattro mesi fa, tutto si sarebbe passato quietamente. Ora, il ritardo, ha dato tempo agli agitatori d'organizzare l'opposizione contra qualunque disposizione che verrà presa dalla S. Sede.

Dell'Eminenza V. Rev.ma, umil.mo e dev.mo servo

+ Ladislao Michele Arciv. di Tebe, Delegato Apostolico.

41. APPROVAL OF POPE PIUS X FOR THE DECISIONS OF PROPAGANDA FIDE

Ex audientiam SSmi diei 28 Augusti 1911. SSmus Dominus Noster Pius Divina Providentia Papa X, referente Emo ac Rmo Domino Cardinali a Secretis Status, suprarelatam Emorum Patrum resolutionem adprobare ratamque habere dignatus est, et infrascripto Cardinali Praefecto concessit, ut ad eiusdem resolutionis executionem auctoritate apostolica procedere possit et valeat.

Card. Gotti. Praef.

P. S. Quando fu tenuta la congregazione di cui sopra, il S. Padre Pio X era infermo e non dava le udienze ordinarie. Il Card. Prefetto allora per l'approvazione delle risoluzioni si servi del tramite del Card. Segretario di Stato, al quale spiedi la relazione seguente.

Beatissimo Padre

Nella Generale Adunanza della S. Congregazione di Propaganda Fide per gli Affari di Rito Orientale tenuta il 31 Luglio 1911, gli Emi e Revmi Padri si occuparono seriamente del modo di mettere un termina alle lunghe, gravi e pericolose agitazioni dei Soriani Nordisti nel Vicariato Apostolico di Changanacherry contro il Vicario Apostolico Mons. Matteo Makil, al quale non vogliono stare soggetti perché esso è Suddista e, come dicono, di classe inferiore alla loro. La soluzione pratica ed efficace è sembrata la seguente: Erigere un nuovo Vicariato Apostolico in Kottayam pei Suddisti – a questo trasferire come Vicario Apostolico Mons. Matteo Makil – nominare

un nuovo Vicario Apostolico in Changanacherry pei Nodisti. A tal fine furono proposti agli Emi Padri i seguenti quesiti:

1. Se convenga dismembrare dai Vicariati Apostolici di Changanacherry e di Ernaculam tutte le parrocchie e chiese Suddisti, ed erigere con esse in Kottayam un nuovo Vicariato Apostolico esclusivamente pei Suddisti?

Gli Emi Padri risposero: Ad I = Affermative in omnibus.

2. Se convenga trasferire a Kottayam l'attuale Vicario Apostolico di Changanacherry Mons. Matteo Makil?

Gli Emi Padri risposero: Ad II = Affermative.

3. Se e quale dei proposti sacerdoti Nordisti convenga raccomandare al Santo Padre per Vicariato Apostolico di Changanacherry?

Gli Emi Padri risposero: Ad III = Affermative, et supplicandum SSmo favore R. D. Thomae Kurialacherry.

L'umile sottoscritto supplica Sua Santità di degnarsi di approvare se Le piace, le retro riferite decisioni.

Roma 27 Agosto 1911

Gotti Card. Gotti Pref.

Ex audientia SSmi die 28 Augusti 1911.

Il Santo Padre approva le proposte sopra indicate, e concede tutte le facoltà necessarie perché si proceda agli Atti opportuni.

R. Card. Merry del Val y Zulueta.

42. APOSTOLIC BRIEF IN UNIVERSI ERECTING THE SOUTHIST VICARIATE APOSTOLIC OF KOTTAYAM

PIUS PP. X, Ad futuram rei memoriam.

In universi christiani gregis regendi munere, Nobis divinitus commisso, Nostrum praesertim esse ducimus eos Ecclesiis fines

terminare qui cum Praesidium optatis, tum fidelium bono apprime spondeant. Hac mente adducti, quo gentis Syro-Malabaricae fidei ac pietati melius consultum sit, novum Vicariatum apostolicum illorum regione constiuere decrevimus. In hac enim natione rec. mem. Leo Papa XIII Decessor Noster suis hisce similibus litteris, die duodetricesimo julii anno MDCCCXCVI datis, tres apostolicos Vicariatus, id est Trichurensem, Ernakulamensem et Changanacherensem condidit, eisque tres antistites, ex ipso Syro-Malabarico populo delectos, praeficiendos censuit et curavit. Nunc vero cum tres Vicarii apostolici eorundem, quos supra memoravimus, Vicariatuum, initis inter se consiliis, per epistolam diei primi martii hujus vertentis anni, a Nobis enixe petierint, ut ad spirituali illarum regionum commoditati satius prospiciendum, et ad dissidentium animos conciliandos, novus apostolicus Vicariatus in urbe vulgo "Kottayam" nuncupata erigeretur, Nos omnibus rei momentis cum VV.FF.NN.S.R.E. Cardinalibus S. Congregationis Christiano nomini propagando pro negotiis ritus orientalis, mature ac sedulo perspectis, hujusmodi preces benigne accipere, ac novum praefatae nationi benevolentiae Nostrae pignus exhibere statuimus. Quare motu proprio, ex certa scientia ac de potestatis Nostrae plenitudine a duplici Vicariatu apostolico Ernakulamensi ac Changanacherensi omnes paroecias et Ecclesias Suddisticas dismembramus, easque in novum Vicariatum apostolicum in urbe vulgo "Kottayam" pro gente Suddistica constituimus, qui idcirco complectatur omnes Ecclesias et sacella pertinentia ad Decanatum Kottayamensem et Kaduthuruthensem in Vicariatu apostolico Changanacherensi una cum Ecclesiis Suddisticis apostolici Vicariatus Ernakulamensis. Haec volumus ac praecipimus, decernentes presentes Litteras firmas, validas et efficaces semper existere et fore, suosque plenarios et integros effectus sortiti et obtinere, illisque ad quos spectat et in posterum spectabit, plenissime suffragari, sicque in praemissis judicandum esse, atque irritum fieri et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignoranter contigerit

attentari. Non obstantibus Nostrae Cancellariae apostolicae regula de jure quaesito non tellendo aliisque constitutionibus apostolicis in contrarium facientibus quibuscumque.

Datum Romae apud S. Petrum, sub anulo Piscatoris, die XXIX Augusti MDCCCXI, Pontificatus Nostri anno nono.

43. LETTER OF THE SOUTHERN CLERGY AND PEOPLE THANKING POPE PIUS X FOR THE ERECTION OF THE SEPARATE VICARIATE OF KOTTAYAM

Suae Sanctitati Pio X, Pontifici Maximo,

Beatissime Pater,

Revera nos Suddistas omnes et singulos maxime oblectarunt optatissima erectio novi Vicariatus Kottayamensis pro nostra gente Suddistica, ejusque promulgatio inter nos per Breve, die 29 Augusti hujus vertentis anni datum, quod incipit "In universi Christiani gregis regendi munere".

A longo tempore a nobis desideratum et a Sancta Sede saepe postulatum ut nempe nostrae genti a proprio episcopo separatim regi concederetur, Sanctitatis Tuae speciali benignitate tandem aliquando concessum impletum videre meruimus.

Genti nostrae quae in duos vicariatus i. e. Changanacheriensem et Ernakulamensem bifariam divisa et hinc socia manu destituta erat, nunc per utriusque partis in unum conjunctionem, in unum nempe novum vicariatum, datus est major animus et novum robur ad multa bona spiritualia et temporalia pro communitate facienda; ex quo nobis oritur etiam spes fore ut nostra communitas habeat in omni re majorem progressum, imo etiam ut Jacobitae (Suddistae) fratres nostri in his adjunctis redeant ad veram Ecclesiam.

Omnes rixae inter utramque communitatem Suddistarum et Nordistarum praevalebant, quaeque suam originem ducebant ex eo quod hae duae communitates quoad originem et mores ab invicem discrepantes conjunctim regebantur, per supradicti novi vicariatus

erectionem sunt radicitus scissae, et in earum locum pax est restituta et quidem pro semper.

Quum ab Ipso Domino nostro Jesu Christo, cujus vicem Sanctitas Tua gerit in mundo recommendatae sunt gratiarum actiones benefactoribus agenda, en urgemur, Beatissime Pater, Tibi promere sensus gratitudinis pro tanta erga nos cura ac sollicitudine qua, nostra postulatione rata habita, nobis novum vicariatum erexit eique constituit Vicarium Apostolicum potius Revm. Dom. Mathaeum Makil qui suos regendos bene cognoscit. Utique nobis desunt verba apta, quibus, Beatissime Pater, Tibi proportionaliter justum gratitudinis munus pendamus, ut est nobis in votis. Attamen per has lineas, paucas quidem sed ex corde dictas, pro supradictis agimus gratias quam plurimas et repetitas primum Deum omnium bonorum Auctori, deinde Sanctitati Tuae gregis Christiani prospera suspiranti.

Hac eadem occasione in pignus nostrae pietatis ac gratitudinis erga Apostolicam Sedem, profitemur quod nostra pectora nunc magis satisfacta et oblectata omnimodo quo fieri potest adhaerebunt Ei, nostrumque novum vicariatum, qui in comparatione cum aliis et quasi infans, in majorem progressum ducere conabimur et supradictorum Jacobitarum pariter ac paganorum conversioni operam dabimus.

Nec omittimus effundere preces ad Deum ut Te vigilantissimum Christi adum Pastorem cunctis bonis auctum in terra conservet et in coelo aeternae felicitatis corona insignire dignetur.

Tandem ad osculum Pedum Tuorum provoluti, Beatissime Pater, Te supplices rogamus ut hos nostrae gratitudinis sensus benigno animo excipere et nos nostrumque novum vicariatum Apostolica benedictione cumulare digneris.

Beatitudinis Tuae, Devotissimi et Obsequentissimi Filii, Clerus Populusque Vicariatus Apost. Kottayam, in Malabaribus.

In Omnium nomine, Vicarius Generalis, A Consiliis

Kottayam, die 1a Decembris 1911.

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